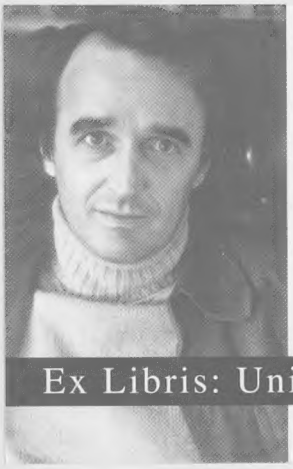
University of Alberta Library
0 1620 2372 1192

Saskatchewan Monuments

WINIFRED KINCADE



From the library of

Richard Spafford
Western Canadian Legacy Collection

Education is the progressive discovery of our own ignorance.
—Will Durant

Ex Libris: Universitatis Albertensis

Saskatchewan Monuments

•

by WINIFRED KINCADE, M.A.

•

SCHOOL AIDS & TEXT BOOK PUBLISHING CO. LTD.

REGINA - - SASK.

Copyright

School Aids & Text Book Publishing Co. Ltd.
REGINA and TORONTO

963

1

UNIVERSITY LIBRARY
UNIVERSITY OF ALBERTA

PREFACE

This book has been written not as a scholarly effort but as a teacher to interest students in History. The author hopes that the simple manner in which it is written and the personal "homey" anecdotes told, will intrigue and fascinate younger readers to read further in historical works.

My thanks is gratefully extended for the kind help received from Allan Turner, Archivist, and the Staff at the Legislative Library, and also to the Staff of the University Library at Saskatoon for their generous assistance. My appreciation is offered to Louis Shipshee for his help in maps and charts for the book.

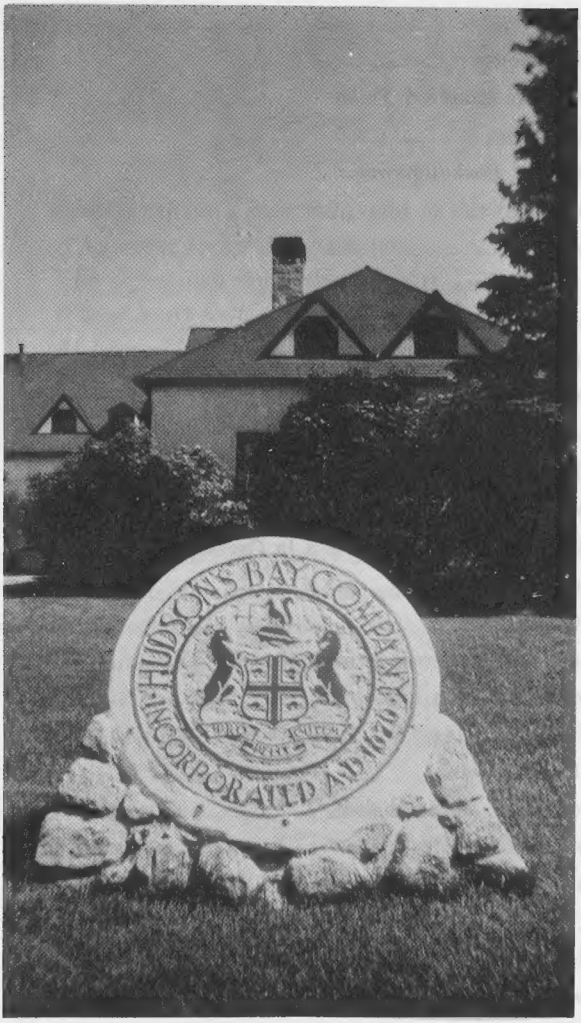
W.V.K.

Breathes there a man with soul so dead
Who never to himself hath said
This is my own my native land?
Whose heart hath ne'er within him burned
As home his footstep he hath turned
From wandering on a foreign strand.
If there breathes such, go mark him well
For him no minstrel raptures swell
High though his titles, proud his name
Boundless his wealth as wish could claim,
Despite those titles power and pelf,
The wretch, concentered all on self
Living shall forfeit fair renown
And doubly dying shall go down
To the vile dust from whence he sprung
Unwept, unhonored and unsung.

Sir Walter Scott
"Lay of the Last Minstrel"

CONTENTS

	Page
Hudson's Bay Fur-Trading Company	7
Peter Pond	33
Peter Fidler	41
Cumberland House	45
Royal Canadian Mounted Police	48
Fort Livingstone	74
Early Trails of Saskatchewan	84
Telegraph Flats	89
John Macoun	97
Massacre at Cypress Hills	114
The Legend of Qu'Appelle	118
Old Wives' Massacre	121
Indian Treaties	125
Saskatchewan Rebellion of 1885	134
Piapot, Chief of the Cree Indians	151
Stanley Mission	158
St. John the Baptist Mission, Ile a la Crosse	163
Rev. James Nesbit	171
Father Hugonard	179
Development of the Province of Saskatchewan	185
Sir Frederick Haultain	195
Senator James H. Ross	207
Nicholas Flood Davin	211
British Colony in Saskatchewan	215
Cannington Manor	223
Gravelbourg Colony	231
The Bell Farm	235
St. Joseph's Colony	241
The Saskatchewan Herald, 1878 to 1938	245
Emmanuel College	251
William R. Motherwell	259
Seager Wheeler	267
Indian Head Experimental Farm	273
Gas and Oil Discoveries in Saskatchewan	281



Hudson's Bay Company coat-of-arms as seen at Lower Fort Garry, Man.

HUDSON'S BAY COMPANY

An historic memorial for Cumberland House, the first inland post of the Hudson's Bay Company, stands today at Cumberland Lake which is drained by the Saskatchewan River. The engraving on the plaque reads:

> From 1670 to 1774 all the posts of the Hudson's Bay Company were on the shores of Hudson Bay; but in 1774, as a result of the advent of the Montreal Traders, the Company built Cumberland House. Its erection marked a new era in the fur trade and the commencement of the rivalry which continued until 1821.

Other Hudson's Bay Company posts located in Saskatchewan were at Fort Carlton, on North Saskatchewan River; at South Branch House, 12 miles west of St. Louis; at Fort a la Corne, on the Saskatchewan River north of Kinistino; and one founded by Peter Fidler at Meadow Lake.

* * *

The first legal title of the Company was, "The Governor and Company of Adventurers of England trading into Hudson's Bay." What an imposing and intriguing name! Often it has been abridged to, "Gentlemen Adventurers". Perhaps the very name enticed many to follow to America the lure of adventure. Did they envision the days, weeks and sometimes months of tedious hours huddled aboard the sailing vessel bound for America? They must veer from the floating icebergs, swerve their course to escape the freezing, crushing icepacks and scan the rolling waves ahead for openings into the Bay. Then they must search for a harbour and site

for a post. The post must be built often with unskilled labour of axe-men and men labouring long hours to have the post completed ere freeze-up. A long winter would lie ahead with no chance of returning home until another summer came. The Company of Adventurers seems more suitable for the North Westers. Their trek began at the St. Lawrence, perhaps Montreal. Paddling and singing the French "chansons", they set out for the hundreds of miles to the fur-trading lands of the West. The gleam of the camp fires, the twinkling stars overhead, the rush of the canoe deftly guided over the rapids, the wooded banks echoing back the laughter and song, these were the lure. These voyagers gave little thought to the heavy packs they must carry at the portages. Nor did they consider the rain, snow and wading they would have to endure. Too, there might be the war-hoop of marauding Indians resounding in the hills or awakening them in the night. This was the "voyageurs' " life and it was from two of these intrepid men that the incentive for the Hudson's Bay Company of England came.

The exact story of these voyagers, Groseilliers and Radisson, will never be known. A faulty translation of Radisson's account of 1668-'69 was found among Samuel Pepys' papers. Apparently it had been written to induce investors to place money in the new Hudson's Bay fur-trading company. Radisson had a colourful career. As a youth he was captured by the Iroquois near his home of Three Rivers. They took him back to their camp in New York state. For his bravery and endurance he was saved from further torture and adopted by a squaw who had lost her son. He spent his later youth in the Iroquois' camp. He became much attached to the Indians, but his white blood called. When he had a chance, he escaped to the Dutch settlement on the Atlantic coast and got aboard ship for Three Rivers. Groseilliers was an older man and married to Radisson's step-sister. After the Iro-

quois had all but destroyed the fur-trade from the west, Groseilliers restored it. He went into the west for furs and returning in 1656, the Governor, in gratitude, disclaimed the one-quarter tax on his furs. Groseilliers became quite prosperous. Radisson was about twenty-four years of age when he accompanied Groseilliers in 1659 to the West for furs. It is not known if they reached Hudson Bay on the trip, but they met Cree Indians and learned of great sources of furs in the Bay area. When the Governor heard of the extensive furs of this northern district, he proposed sending two of his men back with Groseilliers and Radisson on their second trip, but they slipped away at midnight.

When they returned with a fabulous catch of furs they probably believed they would receive forgiveness from the Governor. But no, they were arrested and fined. Their furs, worth $300,000, netted them about $20,000. Radisson was angry and he wrote of Governor D'Argenson as "being a corrupt administrator who was looting honest traders to keep his coach and horses at Paris". It was too much for the ones who had found the source of furs; they gave up their French allegiance. Groseilliers did go to Paris to protest, but it was of no use. Then he and Radisson went to the New England Colonies to try and interest them. They contracted for two ships at Boston to take them to Hudson Bay. But one ship was wrecked on Sable Island and a law suit grew out of it. Groseilliers and Radisson were acquitted of blame but their story of furs spread. In the New England Colonies they were persuaded to go to the English king, Charles II, for help.

The two traders reached King Charles and he was so impressed with the recital of the extensive furs, that he granted a Charter to Prince Rupert and some others to form a company called, "Governor and Company of Adventurers of England trading into Hudson's Bay".

Charles received Groseilliers and Radisson at Windsor and gave his consent for the voyages, and also gave them 40s a week while in England. Plans were made for the first expedition but war with Holland delayed it until 1668. The "Eaglet" and "Nonsuch" sailed down the Thames June 3, 1668, and the Hudson's Bay Company was emerging.

The instructions which the ships' captains carried were signed by Prince Rupert and five other members of the Company. Some extracts are interesting: "When it shall please God to bring you thither to Hudson Bay you are to saile to such place as Mr. Gooseberry (Groseilliers) and Mr. Radisson shall direct you within the Bay and there endeavour to bring said vessels into some safe Harbour in order to trade with the Indyans there . . . upon first arrival there to raise some fortifications upon the shore. . . . You are to have in your thoughts discovery of passage into the South Sea . . . one of them having told us that it is but 7 daies padling or sailing from the river where they intend to trade. . . . Lastly we desire and require you to use the said Mr. Gooseberry and Mr. Radisson with all manner of civility and courtesy . . . they being the persons upon whose credit we have undertaken this expedition. . . . You are to keep exact Journalls".

In late September, 1668, after a 108-day voyage from Gravesend, the "Nonsuch" reached the harbour at the south-east extremity of James Bay. They named it Rupert's Bay and River and erected a palisaded fort named "Charles", for the King. In history this is called Rupert's House. The "Eaglet", on which Radisson was aboard, met with a bad storm in the Atlantic and lost her mast; they had to turn back to England. Then the Adventurers fitted out the "Wivenhoe" on which Radisson sailed for the Bay the next summer. During the winter the crew of the "Nonsuch" traded tools and trinkets for

Husdson Bay Company Land enclosed by----line.

beaver skins; this was the beginning of the Hudson's Bay Company trade.

Delighted with the fabulous furs, Charles II signed the Charter on May 2nd, 1670, giving sweeping powers to the Company of Adventurers of England trading into Hudson's Bay. That summer "Wivenhoe" and "Prince Rupert", carrying Groseilliers and Radisson, reached the Bay and explored the western shore; both crews wintered at Fort Charles. They sailed home the summer of '71 and prepared their furs in London for the first fur sale at Garraway's Inn, held on Jan. 24th, 1672. The three ships that sailed to the Bay that summer found the arms of the French king nailed up at Fort Charles; Father Albanel and Sieur de Saint Simon from Quebec had been there. That winter the English wintered at Fort Charles and built their second Factory at Moose River. Returning to England in October, the traders received gold chains and medals from King Charles II.

Radisson married Mary Kirke, daughter of Sir John Kirke who was a member of the Committee of the Company. Groseilliers and Radisson received a hundred pound pension, "and 'more' if it should please God to bless this Company". But Groseilliers and Radisson were heavily in debt and dissatisfied; in 1675 they changed their allegiance and went to France. Colbert pardoned their desertion from the French, paid their debts and gave them 400 gold louis. But the inactivity was not pleasant. Groseilliers sailed to Canada to be with his family and Radisson went to the West Indies and later to Canada.

Prince Rupert died in 1682 and James, Duke of York, brother of King Charles II, became the second Governor of the Hudson's Bay Company. Lord Preston, English Minister to France, persuaded Radisson to go back to the Hudson's Bay Company on generous terms. He was given £25 for the proposed trip to the Bay, a

salary of £50 and the use of £200 stock in the Company. They also made an offer to Groseilliers, but he was ill and returned to Three Rivers where he died. Restored to favour, Radisson left for Fort Nelson and on his return to England he was presented to the King and Duke of York and given 100 guineas. Radisson was made Superintendent and director of trade at the Bay. He continued with the Company until 1690. Later in the records of the Company, Radisson is lost sight of, except in items of financial help to him and his family. He was receiving a gratuity of £50 but he found it not enough. He pawned his gold chain and medal. He had lost two wives and married for the third time and had three more children. He received his last pension in 1710 and died shortly afterwards; his family ended in poverty. There is a record that relief money was paid to his widow who was "ill and in want". The experience upon which Hudson's Bay Company was founded came from Radisson and Groseilliers.

The Company's Charter of 1670 was supplemented by four others, 1884, 1892, 1912, and 1920. All were signed by the reigning monarch at the time. A Governor and Committee were responsible to the proprietors and must give a report at the general meeting each year. The Company was to pay, "two Elkes and two Black beavers whensoever and as often as wee our heires and Successors shall happen to enter into the said Countryes". Prince Rupert, the first Governor, was re-elected by the Annual General Court until his death in 1682. John Churchill, Duke of Marlborough, ancestor of Sir Winston Churchill, was Governor of the Company for seven years. By 1682 Hudson Bay posts had been built at Rupert's House (Fort Charles), Moose Factory, Albany Factory and York Factory. The posts were all conveniently built at the mouths of rivers, that furs could be brought from the inland.

The colony of New France on the St. Lawrence River now had cause for alarm. The New England Colonies were well established on the Atlantic coast and the English were spreading around the Bay. The French were being encircled. France and England were not then at war but skirmishes began in America around the Bay. There were ten years of intermittent wars around Hudson Bay. Forts were captured and re-taken; forts were burned and ships were foundered. Sometimes the French dominated and later the English re-gained ground. By land and sea the French struck at the English about the Bay and almost won. The Treaty of Utrecht ending the War of the Spanish Succession in Europe between England and France, gave the Bay to England in 1713.

The North West Passage had long been a continental question. About 1730, Arthur Dobbs, a wealthy Irishman, became intensely interested in the search for the Passage. But the Hudson's Bay Company had the rights to Rupert's Land which extended into the Arctic waters. Agitated by Dobb's campaign, the Company in 1737 sent two ships along the north-west coast of the Bay with orders to "sail to the Northland". They did not find the passage, but Dobbs was not silenced. In 1742 the Admiralty sent two ships from Churchill to proceed north. Their search ended in ice fields in the north straits; they brought the report that there was no passage. Dobbs contended that the Company was more interested in dividends from furs than in exploration. The British Parliament offered £20,000 to the discoverers of the North West Passage. The Dobbs Company was formed and sent out two ships which reached Hudson Bay and aimed to sail into Fort York. Company men at Fort York, antagonized by Dobbs, pulled up the buoys and the beacon which would have guided the ships into harbour. However, later the Company men relented and gave help to Dobbs' expedition. But they spent a bad winter with scurvy. When

summer came the Dobbs' party searched along the coast of the Bay but found no passage and returned to England without success.

But Dobbs' agitation resulted in a Parliamentary investigation of the Company's business. The public was expecting some revelations of a company making enormous profits, but instead they found the Company, with a capital of £103,950, had but once paid a dividend of 12% and more often 8%. The public learned something of the dangers of the traders from Indians and the hazards of the high seas and the climate. The king was no longer a patron and most of the shareholders were ordinary folk and not the titled English. Some allegations were made concerning the Company: they had not sufficiently tried to find the North West Passage; they had not extended their settlements as far as their charter allowed; they had abused the Indians and ill-treated their employees. The Company fought these charges and showed documents to prove the charges were false; the Company was exonerated. Dobbs was silenced when he was appointed Governor of North Carolina.

Hudson's Bay Company had been dependent on the Indians bringing their furs to the posts on the Bay but times were changing. French-Canadians from the St. Lawrence were more and more extending their quests for furs westward. They came up the Ottawa River, reached the Great Lakes, Rainy Lake and Lake of the Woods and were spreading to the prairies. In 1731 La Verendrye, his sons and nephew, had travelled west building forts for fur-trading, and induced the Indians to sell to them instead of taking the wearisome trips to the Bay to trade with the Company. Verendryes had established posts at: St. Charles on Lake of the Woods, St. Pierre on Rainy Lake, Fort Rouge at the junction of Red and Assiniboine Rivers, Fort Maurepas on Lake Winnipeg, and Fort la Reine at Portage la Prairie. The independent fur-

traders established their most westerly post in 1753 at Fort a la Corne on the Lower Saskatchewan River. Of course the French were encroaching on the lands of the Hudson's Bay Company. But what cared the French! The Company must move inland or lose the major part of their fur-trade.

Henry Kelsey, a young Hudson's Bay Company employee, was sent into the interior in 1690 to make friendly contacts with the Indians to induce them to bring their furs to the Bay. Kelsey went up the Hayes River to the Saskatchewan River and on to the prairies. For two years he travelled alone among the Indians, building up goodwill for the Company. In 1692 he returned to the Bay accompanied by a "good fleet of Indians" with their canoes ladened with furs for trade. The Company men were now detailed to explore the interior.

Anthony Henday, with a party of Assiniboine Indians, went inland from York Factory in 1754. They had to turn back twice but did reach the country of the North Saskatchewan and Red Deer Rivers and wintered there. They met some of the Blackfoot tribe but they were not interested in taking furs to the Bay. They were prairie Indians, not canoe-men; they secured their buffalo meat with bows and arrows and did not need firearms. Henday came in sight of the Rocky Mountains ere he returned to York Factory. In November, 1769, Samuel Hearne left Fort Prince of Wales with instructions to investigate the reports of copper mines and discover the truth of the North West Passage. It was in November and the snow was deep. After two unsuccessful beginnings, Hearne met an Indian, Matonabbee, seven robust wives, caribou hunters and their families. Matonabbee, pitying Hearne, gave him a warm suit of otter skin and offered to guide him to the Coppermine River. They left in December and reached Coppermine River in July. Much to Hearne's horror and disgust, the natives with him des-

As seen today. Foundations of Fort Prince of Wales at Churchill.

cended on their old enemies, the Eskimos, and massacred a whole encampment.

Hearne and Matonabbee located the copper mine which had so long eluded the white explorers. Hearne said, "A jumble of rocks and gravel about thirty miles east of the mouth of the Coppermine River". Hearne found a four-pound piece of copper to carry back to Fort Prince of Wales; it is today in the British Museum. Hearne reached the Arctic Ocean but found no North West Passage. His party arrived back at Fort Prince of Wales in June, 1772; the Coppermine trip had taken almost 19 months. In 1774, with eleven men and four Indians, Hearne went west and established Fort Cumberland on the lower Saskatchewan River. It was the Hudson's Bay Company's first inland fort, but the Montreal traders, returning to the western fur-trade after the conquest of Canada, had been near Fort Cumberland site for six years.

In 1782 the English and French were at war in Europe and three French ships appeared in the harbour before Fort Prince of Wales on the Bay. The fort was thought to be impregnable with its walls 30 to 40 feet

thick. But Hearne, who was in command of the fort, had only 39 men and he could do nothing but surrender to the French. He and his men were taken aboard the enemy ships. The French sacked and burned the fort, then tried to blow up the walls; this was impossible. Today the old fort looks much like it did when the French left it. The French commander, Perouse, allowed Hearne to keep his journals of exploration, provided they would be published. Hearne and his men returned to England in a Company ship. He returned to Fort Churchill the next year as Governor. He died in 1792, and his book was not published until three years later.

In time the Hudson's Bay Company men moved inland and posts were set up: Cumberland House on the Saskatchewan River, Oxford House on the Hayes River, Brandon House on the Assiniboine River, and Nottingham House on Lake Athabasca. Waiting at the Bay for the trappers to bring the furs, became a thing of the past.

From year to year as the fur-traders made their way west from Montreal to Lake Athabasca, they deviated little from the same canoe route. From Lake Winnipeg they followed the Saskatchewan River and, when near Cumberland House, a chain of waters led them to Frog Portage. They crossed the portage and reached Churchill River. They followed Churchill River, which widens into various lakes, and reached Portage la Loche. After portaging, they followed Clearwater River to Athabasca River; paddling down the Athabasca River they reached Fort Chipewyan on Lake Athabasca. This famous route was followed by the traders for over 100 years. But the traders needed easily transported food; fish of the northern lakes was not sufficient. The great grazing lands of the buffalo were in the south; thus the posts of the southern prairies kept up a thriving trade with the northern fur-traders. They brought in pemmican, made from

Last of the original Hudson's Bay Post at Qu'Appelle.

Public Archives

Hudson's Bay Post at Cumberland House.

the buffalo meat, cured hides and buffalo wool for blankets, and traded them for the furs of the north.

The years between 1759 and 1821, before the North West Company joined with the Hudson's Bay Company, were the North Westers' best years. They have been called, "Lords of the Lands of Forests". Their posts extended across Canada from Labrador to the Pacific coast. They were a gay, adventuresome, dare-to-take-all group who appealed to the imagination of adventure - loving readers. Many of the North West traders were Scottish Highlanders who came in Wolfe's army to fight at Quebec; some were Scots of the United Empire Loyalists; others were French-Canadians who had come with Verendrye, and there were also American fur-traders from western Ohio and Mississippi. At first these "Montreal Pedlars" worked as private traders, but by 1775, with the guiding hand of Peter Pond, "The Pedlars" emerged as a strong North West Company. James McGill, Joseph Frobisher, Simon McTavish were leaders of the early North West Company. At first the North West Company partners met at Grand Portage annually, but after 1800 the boundary line placed Grand Portage in United States; then their headquarters became Fort William, where annual meetings were held. Their voyagers' route from Montreal followed the Ottawa River, Lake Nipissing to Georgian Bay, Lake Huron to Lake Superior to Grand Portage. There the traders from the east met the wintering traders from the west, supplying them with their food of pork and peas. The wintering partners followed Pigeon River, Rainy Lake, Rainy River to Lake of the Woods and down Winnipeg River to Lake Winnipeg.

North West Company men were explorers. Alexander Henry explored the Saskatchewan River, and Peter Pond the Athabasca River. Alexander Mackenzie was factor at Fort Chipewyan on Lake Athabasca. He

had no instruction to explore, but seeing the Peace and Slave Rivers at his door and urged by the tales of Peter Pond, Mackenzie went north. He left his cousin at Fort Chipewyan and set out. After following the Slave and Mackenzie Rivers, he was disappointed to find he had reached the Arctic Ocean instead of the Pacific. Returning to England, he studied astronomy and surveying, returned to Canada and went up the Peace River. He followed it and portaged to the Fraser River. He attempted to follow its turbulent course, but left it to go overland to Bella Coola River and reached the Pacific coast. At Bella Coola his inscription on a huge rock reads: "Alexander Mackenzie from Canada by land, 22nd July, 1793". He wrote his "Voyages" which were published in 1801. Mackenzie was knighted in London and returned to Montreal to become a power among the traders and formed his own syndicate. It was known by various names but generally called The X.Y. Company. In 1804 this Company amalgamated with the North West Company.

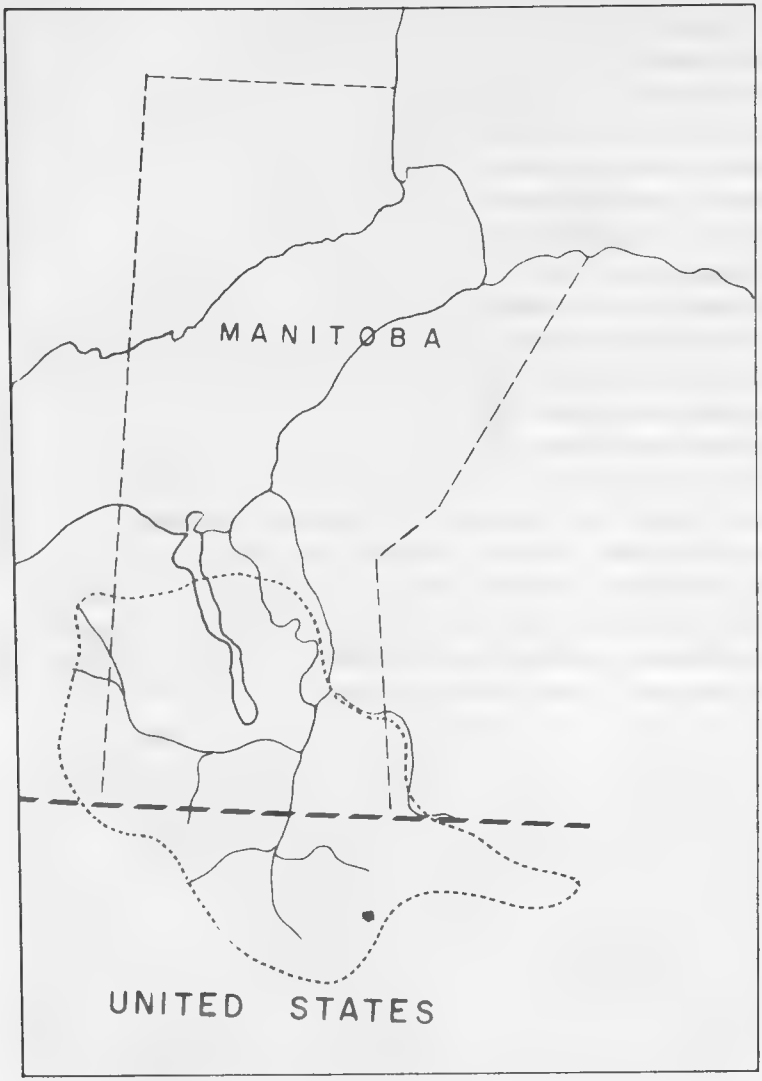
In the fifteen years before the North West Company joined the Hudson's Bay Company, the North Westers

Memorial Stone where Fort Carlton stood.

were harsh, relentless but efficient. To get ahead of the Hudson's Bay Company and get furs, the North Westers debauched the Indians with rum. In this time of the North Westers' greatest success, profits of the fifteen years were estimated at £1,185,000 with dividends sometimes of £400 a share. David Thompson, the geographer, started his career with the Hudson's Bay Company, but turned to the North West Company in 1797 to become a partner. His greatest contribution was the mapping and surveying of the area from the headwaters of the Mississippi to the Columbia River, and the survey of the Columbia River's length.

The Beaver Club became the North Westers' centre of social life. The Club was formed in 1798 in Montreal with 19 members; to be a qualified member he must have wintered in the north-west. In the midst of the silver and mahogany of Beaver Club dinners, even pemmican was often served. The climax of an evening was "The Grand Voyage". All guests, seated on the floor as if in a canoe, must row, using canes, fire-tongs or what-have-you as paddles. As they all energetically paddled they sang the voyageurs' songs. Visitors and members of the Beaver Club have included James McGill, founder of McGill University; Col. Sheaffe, who took command of the forces after Gen. Brock's death at Queenston; Sir John Franklin, who perished while searching for the North West Passage, and Lord Selkirk, founder of the Selkirk settlement in Manitoba.

The settlement of the Red River Valley involved both of the fur-trading companies. Lord Selkirk, a kindly Scottish Earl, was intensely interested in securing better living conditions for the many crofters in Scotland who were losing their leases on small farms. The land was paying better as sheep grazing land and the poor farmers were being pushed off. Selkirk wished to get land in Canada for a settlement for these dispossessed High-



Area granted to Lord Selkirk (shown by broken dotted line), 116,000 sq. miles.

landers. He wished land along the Red River, but this was Hudson's Bay Company land held under their Charter. Selkirk was a wealthy man in his own right, and had married into a family who owned much stock in the Hudson's Bay Company. He and his friends now bought heavily of stock in the Company; they had enough stock for a controlling vote. At the annual meeting, when his request for land for a settlement was voted on, he was granted 116,000 square miles of land along the Red and Assiniboine Rivers. The North West Company was roused. This area supplied much of the pemmican made by the Metis for the wintering fur-traders; too, the cultivation of land and influx of settlers would drive out fur-bearing animals. Selkirk brought in three groups of settlers via Hudson Bay, Nelson River, Lake Winnipeg to the Red River. Food for the settlers was scarce; each winter they had to move to Pembina for meat from the buffalo hunts. Finally, Miles Macdonell, Governor of the settlement, forbid the exportation of pemmican. Anger flared in the Metis and North West Company. The Metis, goaded by the North Westers, marched on the settlers. Governor Semple and about 20 of his men were killed at the Battle of Seven Oaks. Selkirk, with hired soldiers, came west and attacked Fort William, headquarters of the North West Company. Then the North West Company began law proceedings against Lord Selkirk. These court cases dragged on for months. Selkirk's inheritance melted away and his health gave out; he returned to Pau, France, to die at the age of 49 years. The Red River settlement land was left to his heirs. In 1836 the Hudson's Bay Company bought the land, giving £15,000 of Hudson's Bay Company stock.

The idea of union of the fur-trading companies was being discussed. The British policy favoured union. The Hudson's Bay Company was at least giving comfortable returns by paying 4% dividends, but the North West

Company had over-reached itself. They had over-spent in fighting the Selkirk battle, and there was division among the Montreal partners. Simon McGillivray, for forty years a trader with the North West Company, addressing the creditors of the bankrupt North West Company, said, "With reduced means, with a losing trade and with credit in jeopardy, with disunion in our councils and defection among our partners, if not direct treachery in our camp . . . under these desperate circumstances, in the month of December, 1820, I opened negotiations with the Hudson's Bay Company for a general arrangement on a new basis. . . ." The three shareholders, William and Simon McGillivray and Edward Ellice, acted with questionable authority for the North West Company. The main terms of union were: the united company was to have the monopoly of fur-trade for 21 years in all territory east of the Rockies. All court cases were to be settled by the Company within the territory. The Company would curtail the sale of liquor to the Indians. The North Westers would hold 55 of the 100 shares of the Company. The British Parliament extended its royal Charter to the new Company.

The business interests of the two former competing companies had been amicably settled, but would traders, especially the wintering partners, be content? With no voice in the union transaction, would these men of character and decision feel they had been "sold out"? Fearing trouble, one of the best men, Nicolas Garry, Governor of the new Company, was sent with McGillivray brothers of the former North West Company to placate the fur-traders. Garry, the McGillivrays, servants, guide and voyagers started west by the north-west trails. Dense fog overshadowed everything as they crossed Lake Superior to reach Fort William. But they arrived safely and were greeted by shouting and firing of guns. For fifteen days, Garry, with small support from the McGillivrays,

wrestled with the not-too-agreeable wintering partners. But Garry was wise and tactful and met the hard, suspicious men of the north and tempered them into gracious union. He appointed the commissions for the posts and the party left by the Rainy Lake and Lake Winnipeg route. They stopped at the Red River settlement and Norway House. Garry left in August for York Factory. He had gone west by following the North Westers' route and circled to return east by the Hudson Bay route. In assigning the positions of Factors and Chief Traders, Garry had given more positions to former North West traders. To counterbalance this, the Governors of important Departments were Hudson's Bay men. Garry succeeded in leaving behind him the beginnings of a unified and strong company. He was Deputy-Governor until 1835 when he retired.

Among the outstanding officials of the Company was George Simpson, the Governor of Northern Department of Rupert's Land and Columbia. He was born at Ross-shire, Scotland, and at 33 years of age began his career for the Hudson's Bay Company at Norway House. His first duty was to weld the factions of the uniting company together. It was an advantage that he was a newcomer with little attachment for either company. He made a 1,500-mile journey from York Factory to Norway House, Cumberland House, Qu'Appelle, Brandon House, and back to Fort Garry. These planned trips were to acquaint him with conditions; he was concerned with planning shorter river routes to save travel, time and expenditure. He planned to maintain the supply of fur-bearing animals. Simpson kept up a correspondence with his distant and isolated Factors and men of the Company. He sent letters of encouragement, sometimes flattery or criticism, and always a bit of news was added. During his regime the Company flourished. Company stock increased from £103,000 to £400,000 and divi-

dends from 4% to 10%. The Company bought a large stone house in the village of Lachine; this became the home of George Simpson and family. In 1841 Simpson was knighted by Queen Victoria at Buckingham Palace. When Edward, Prince of Wales, visited Canada in 1860, Simpson entertained the royal visitor. He was welcomed first at Simpson's country home on Dorval island. Then Edward was escorted by a brigade of canoes, loaded with titled folk, to Hudson Bay House, at Lachine. Shortly after this event, Sir George was seized with apoplexy and died.

James Douglas made outstanding contributions to the Company. He was with the North West Company about a year before union. He served in posts in the mountains for ten years. While at Vancouver he heard rumours of an international boundary. Governor Simpson feared that Fort Vancouver might have to be abandoned. He asked Douglas to try and locate a new Company headquarters. Douglas and six men took a schooner and left to explore southern Vancouver Island. They chose a site on the island and named it Fort Victoria, in honour of the Queen. A fort was built and Douglas spent sixteen years there. It then appeared that Columbia Valley was going to be American. Where would the boundary be? The Democrats of the 1844 American election were shouting "Fifty-four Forty or Fight", but wise negotiations set the boundary at the 49th Parallel and the rising frenzy died away. When ideas arose that Vancouver Island might be settled by incoming Americans and lost to Britain, the British Government, in 1849, entrusted the Hudson's Bay Company to found a colony there. Douglas later became the Chief Factor and also Governor of the new Crown Colony. With the rush of gold miners into the Fraser Valley, Douglas had to set up control over this valley on the mainland. He issued proclamations and demanded license

fees from the miners, and kept law and order in what would have been a lawless section.

Dr. John Rae, in his explorations of the Arctic, left to Canada tangible results of a busy life. He had spent ten years with the Hudson's Bay Company as surgeon at Moose Factory. As a scientist, physician and fur-trader, Rae accomplished much in his Arctic journeys. In 1846 he left on his first Arctic trip; he made four more voyages. His party, tracing the coast of Boothia and returning to York Factory, travelled 1,200 miles. Two more trips were made, with Great Bear Lake as their base. The Company was asked by the British Government to send Dr. Rae to the north to search for the lost party of Sir John Franklin. His two ships, "Erebus" and "Terror", with himself and 39 men had disappeared in the Arctic in July, 1845. Rae and his party left for the search in the winter of 1853-'54. They spent the winter at Repulse Bay; then they crossed the Rae Isthmus to Pelly Bay. They learned from the Eskimos that the Franklin party had died of starvation four years before. Dr. Rae secured from the Eskimos a silver plate engraved with the name "John Franklin". The next year Anderson and Stewart went north to Montreal Island and found the wreckage of the camp where the Franklin party perished. The British Admiralty gave Dr. Rae and his men the £10,000 award which the British Government had offered.

By 1860 the Company was still supreme in the West. It had the exclusive right to trade, and the title of the lands which extended from the Bay to the Rockies and the Arctic lands and Labrador. British Columbia had become a Crown Colony in 1858. The British North America Act had joined Ontario, Quebec, Nova Scotia and New Brunswick in 1867, into the Dominion of Canada. The United States was in the throes of the

Civil War. The first intimation of a change for the Company was a plea from Downing Street, London, to the Governor of the Hudson's Bay Company. The plea read, "for the purpose of opening a route for passenger traffic and telegraph communication across the continent of British North America to the British colonies on the Pacific. . . ." The Governor replied that the Company would be pleased to co-operate. The negotiations and discussions resulted in the "Deed of Surrender, 1869". By this Deed the Canadian Government paid £300,000 to the Hudson's Bay Company for the Charter rights of Rupert's Land. The Company retaining a stated acreage about its 120 posts. Also, the Company could claim within the next 50 years, one-twentieth of the fertile land in Rupert's Land.

With the Deed of Surrender many thought the fur-trade was doomed and land sales would take its place. But in 1904 the Company dividends which were paid rose to 15.9%, in 1905 they were 29%, and in 1906 were 40%. The Company's business was flourishing. Plans were being made for Department stores. Vancouver and Calgary were built in 1913 and Victoria in 1914. By 1918, when wheat was selling for $2 a bushel, the Company was selling their land for $15 an acre. With good catches of white fox, the fur-trade was booming in the Arctic and Labrador.

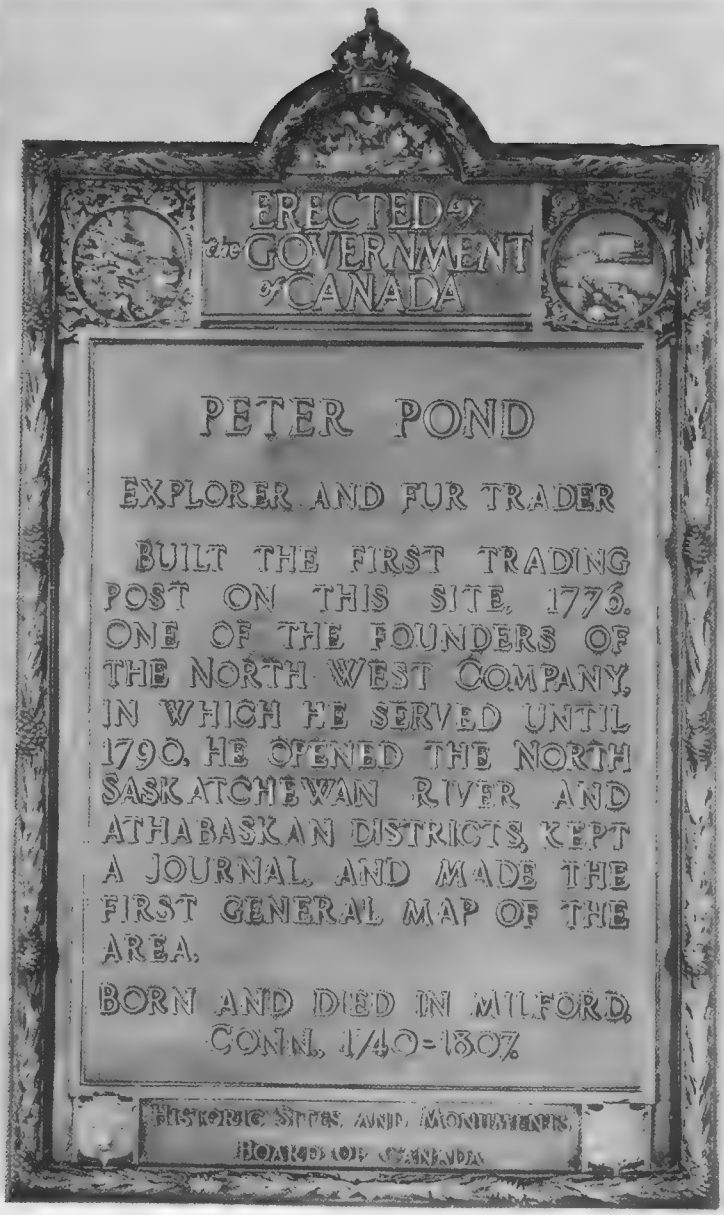
The 250th anniversary of the Company was celebrated on May 2, 1920. Governor Sir Robert Kindersley came from Britain to be present; parades and Indian pageantry marked the day. The idea of history and archives of the Company was developing in the 1920's. Historical material was accumulated in Winnipeg and sent to London. For a time the Company was adverse to allowing students to search their records, but in London the historic records are now open to students of history.

Most of the Company's business is done under a Director and a Canadian Committee at the headquarters, Hudson's Bay House, on Main Street, Winnipeg. Beaver House, in London, is equipped for sorting, grading and auctioning furs of the Company, and also is open for sales of other companies' furs. Six of the largest stores are located at Winnipeg, Vancouver, Calgary, Edmonton, Saskatoon and Victoria. The Company is Canada's third largest retailer. They have 33 smaller "Bay" stores in smaller cities and 185 stores in small towns. They also have 30 trading posts, nearly all of which are beyond the Arctic Circle. The Company has investments in oil wells and a gas well in Leduc area. The radio and aeroplane have contributed much to knit such a far-flung company together. To conserve and improve fur-bearing animals, the Company has a lease on 7,000 square miles of waste swampland in the Rupert's House area. Indians, who might otherwise be unemployed, act as Park guardians. After ten years of protection, trapping has been resumed. In wartime the men at the fur-trading posts of the north, became a detection corps against invasion. How intricately the Company is woven into present-day Canadian life!

The hastily constructed but well-guarded Hudson's Bay posts have been replaced by the handsome Hudson's Bay stores, displaying exotic goods from world markets. Freight canoes and "voyageurs" are no more, but steamships ladened with goods from all parts of the world dock at Fort William, and oil-burning engines haul huge train-loads across Canada. Speeding freight trucks carry their loads over the Trans-Canada Highway. Jet planes soar over the Rockies, nor pause to envision Mackenzie or Thompson struggling through river canyons. The secrets of the North West Passage so long sought, have been found. The camp and campfire is for the family on holiday, disturbed only by the mourning

dove or lonely hoot of the owl. Indians and war-hoops are now but for the children's play.

The people of Canada, composed of so many different nationalities, is each adding something to the culture and history of Canadian life. We have a great past upon which to build. The need is for strong men and women, fearless to do the right, ready with the unselfish helping hand for the less fortunate, and proud of their heritage won at such a cost.


ERECTED BY
the GOVERNMENT
of CANADA
PETER POND
EXPLORER AND FUR TRADER
BUILT THE FIRST TRADING POST ON THIS SITE, 1776. ONE OF THE FOUNDERS OF THE NORTH WEST COMPANY, IN WHICH HE SERVED UNTIL 1790. HE OPENED THE NORTH SASKATCHEWAN RIVER AND ATHABASKAN DISTRICTS, KEPT A JOURNAL, AND MADE THE FIRST GENERAL MAP OF THE AREA.
BORN AND DIED IN MILFORD, CONN. 1740-1807
HISTORIC SITES AND MONUMENTS
BOARD OF CANADA

SASKATCHEWAN ARCHIVES

Plaque of Peter Pond Memorial.

PETER POND

A memorial to Peter Pond stands in the recreational park, off Highway No. 3, about four miles west of Prince Albert. The inscription on the memorial reads: "Peter Pond, Explorer and Fur Trader. Built the first trading post on this site, 1776. One of the founders of the North West Company, in which he served until 1790. He opened the North Saskatchewan River and Athabascan districts, kept a journal, and made the first general map of the area. Born and died in Milford, Connecticut, 1740-1807."

* * *

There is a scarcity of records and material concerning Peter Pond. Apparently his journals were written when he was an older man and had retired from the fur-trade. Many of these have been lost or destroyed. But his part in the founding of the North West Company, his explorations along the North Saskatchewan River and in the Lake Athabasca area, have given him a secure place in the history of our North Western Canada. He may not have had the advantages of much schooling, but his inborn forcefulness and an ear for phonetics, made him a most courageous speller of English. Writing after his discharge from the British-Colonial army, where he had fought the French in Canada, he writes, "All Canaday subdued I thought thare was no bisnes left for me and turned my atenshan to the seas, thinking to make it my profession and in sixety one I went a Voige to the islands in the West Indees and returned safe but found that my father had gon a trading voige to Detroit and my mother falling sick with a feaver dide before his return." Many of his

Cairn in memory of Peter Pond on North Saskatchewan River, three miles west of Prince Albert.

journals are gone but some interesting ones have been preserved.

Peter Pond was born at Milford, Connecticut, on Jan. 18, 1740. He was the eldest of nine children and his father and mother both died while quite young, thus he probably had the care of the younger members of the family. Peter wrote of his ancestory, ". . . we ware all waryers (warriors) ither by sea or land". Thus at sixteen he wanted to join the army. Soldiers were being recruited for the British-Colonial army to fight the French in the Seven Years' War in America. Peter joined the army, but against his parents' wishes; he says, "My parans was so angry that thay forbid me making my apearance at home so I taread (tarried) about the town among my fello solgers. . . ." Peter was engaged in two campaigns in the Lake George and Lake Champlain areas and saw severe fighting at Lake Champlain. His third campaign was in the Niagara district. He writes, "We built a fort

cald fort Erey". He must have helped at the building of Fort Erie in Niagara district. But he was not present at the surrender of Montreal to the English, arriving a few days late. Peter was now twenty years old; he was promoted as sergeant at Niagara and obtained his commission in 1760. He must have concurred with his officers and men during his army life with its rigorous discipline.

After the war Pond returned to Milford, and though he had ideas of going to sea, he remained at Milford for three years. He married Susanna Newell and there were at least two children, one a boy, Peter. We learn that he left Milford to engage in the Detroit trade—the business in which his father had been engaged. His father had died heavily in debt and, perhaps, Peter took over these debts. Few facts are known of his six years' trade at Detroit, except a duel with pistols he had with an adversary; his opponent was killed. Apparently Pond was not prosecuted for the death of the man; these things were happening in those rough times and places.

Pond must have readily grasped the needs of the trade. He would need a knowledge of the goods required for trade, the value of furs, a command of French and Indian languages, some ideas of astronomy to aid in travel, and map reading for navigation. Above all, he would need ability to manage his working partners and fraternize with other traders, half-breeds and Indians. At 31 years of age he was said to have been a master trader. He received a letter from Mr. Graham of New York, asking him to come there and arrange for a partnership in trade from Michilimackinac. Graham had been in this trade for several years and must have heard good reports of Pond; he made a partnership with Graham. Pond left Milford and did not return for twelve years.

After the conquest of Canada by England, many traders from New York were pushing west into the fur

country. New York was replacing Montreal as the fur centre. The traders went west via the Hudson River to Albany; after a 14-mile portage they reached Mohawk River. Another portage of a mile and Wood Creek carried their canoes to Lake Oneida; they paddled down Oswego River to Lake Ontario. There was always the portage at Niagara Falls, but following the Great Lakes waterway they reached Michilimackinac. Goods could be taken in quite large boats and this gave the New York route the preference.

Michilimackinac was the depot for outfitting traders who would winter in the interior, i.e., Lake Michigan, Lake Superior or on the Mississippi River. During the summer Michilimackinac was a busy place; tribes came from great distances to trade. They not only came with furs but also maple sugar, dried venison and bears' grease. Pond displayed his goods for trade, bought canoes, hired men and had to oversee the loading of the outgoing canoes. He divided the goods into twelve parts, loaded twelve canoes and set out for Green Bay on Lake Michigan. They arrived at the mouth of the Bay in a few days and then paddled to the south-west end; there they set up a temporary post and traded with the passing Indians. Later they followed the Fox River south to the Wisconsin River and descended it to the Mississippi. Pond wrote much of the customs and villages of the Indian tribes he met. He told little of the Mississippi except of the huge fish they caught; it weighed 104 pounds. They skinned it, cut it into three pieces and boiled it in three kettles of salty water. "The men finished it in a short time", he wrote. Pond and two other traders left for the Minnesota River. They built a log house, covered it with bark and put a fireplace in one room, but no floor. There, they spent the winter trading with any who came by.

Pond arrived back at Michilimackinac in July and found his partner, Mr. Graham, there. Pond was so

pleased with his prosperous winter that he offered to buy Graham out; Graham accepted. Pond had enough money to pay for the first cargo and almost enough for the cargo Graham had just delivered. Pond was flourishing and was now venturing on his own. But bad news came; in August a trader came with word that the Chippewas and Sioux Indians were at war. It would be dangerous to go south again. A council of the traders was called; it was agreed to make six wampum belts and compose three speeches. Then they would call the Chippewas and Sioux tribes to meet in the spring to hear the speeches and receive the belts as peace tokens.

At the gathering for peace, held in the spring, Pond acted as peacemaker, and a military commander, Captain de Peyster, was also present. The Indians made their promises before Captain de Peyster. The Mississippi River would be the dividing line between the two tribes; they would not cross the river and would live as friends and neighbours. The Chiefs signed the articles and the Captain made a present of a keg of rum to each tribe. Then each tribe went to its own camp, drank the rum, and sang and smoked most of the night. The next day a whole fat ox was roasted and, "they ate togeather in harmoney," wrote Pond. With the signing of this treaty, the journals of Pond cease; hereafter we have to depend on less reliable sources, perhaps with better spelling!

When Pond reached Michilimackinac that summer of 1775, he decided to leave the Mississippi River area and go west to Lake Superior, Grand Portage and into the great North West. There were likely several reasons: his debt to Graham was paid and he could be an independent trader; northern furs would be better; profits would be greater. It may have been Pond's inherent restless nature. He bought a new cargo at Michilimackinac and hired men. They followed the north shore of Lake Superior and reached Grand Portage. Alexander

Henry writes he was joined by Pond at the mouth of the Winnipeg River. Thus Pond must have followed the usual western trail of Pigeon River, Rainy Lake, Lake of the Woods and down the Winnipeg River. Together they crossed Lake Winnipeg and ascended the Saskatchewan River to Fort Cumberland, the Hudson's Bay Company post. There Henry and Pond parted company.

Pond went to Fort Dauphin on the north-east shore of Lake Dauphin, where he remained all winter. But ere winter set in he had visited Cedar Lake and Lake Winnipegosis. The next two winters he spent at the post he built on the North Saskatchewan River—where his memorial stone stands today. Word came of Frobisher's successful trading farther north. Encouraged by this, some of the traders on the Saskatchewan River formed a joint stock company of the goods they could spare and Pond took over the management and left for the Athabasca country. Here Pond met many Indians who usually took their furs to Hudson Bay—a long, tedious journey. Now they were delighted to trade furs with Pond and avoid the long trip to the Bay. Pond's reception was beyond his fondest hopes; he got more furs than he could transport; he packed them in winter huts and found them in excellent condition the next winter.

In 1781, Pond, in conjunctiton with Jean Waden, was appointed representative of McBeath, Ellice and Company; Pond and Waden wintered at Lac la Ronge. Apparently in a quarrel, Pond shot Waden in the leg. The wound did not get care and Waden died. Waden's wife brought proceedings against Pond, but there were no witnesses and nothing came of the case.

The early organization of fur-traders in the Athabasca district had been a preliminary company which was successful. In 1784, Pond returned south to Grand Portage, and was an important man in the arrangement

for the formation of the North West Company. All but a few smaller traders joined the newly formed company. These traders joined the Company in 1787 at a later meeting at Grand Portage. Pond was not quite happy that he was allowed only one share in the Company. When Alexander Mackenzie was asked to take Pond's work in the Athabasca country, Pond left to explore.

Pond explored the north-west from Lake Athabasca to the Rocky Mountains. Then he went north to Great Slave Lake and found the outlet of the Mackenzie River; he gained the idea that it was flowing west into the Pacific Ocean. Alexander Mackenzie learned much from Pond's work, and he was acutely disappointed when he found that the Mackenzie River emptied into the Arctic Ocean.

On May 15th, 1788, Pond left the North West and returned to Montreal and Quebec. He was now fifty years old and retired from the fur-trade. He returned to Milford, Connecticut, and died there in 1807. He left a son, Peter, and a daughter, Elizabeth. They both married into the Durands family and went to the West Indies, where his son died in 1813.

Peter Pond's life and its accomplishments prove to us that he was an adroit master fur-trader, and he greatly influenced the forming of the North West Company. He had visions and dreams which he followed; he had a strong physique to take his place among the early explorers who opened up north-western North America. Reading of the duel and the shooting of Waden, we wonder if Pond had an uncontrolled temper. We know their lives were daily contests with rough companions, cold, hunger and hard labour, and Peter Pond did not spare himself. In so many ways we are today enjoying the results of the explorers hazardous exploits.

Monument for Peter Fidler at Meadow Lake.

PETER FIDLER

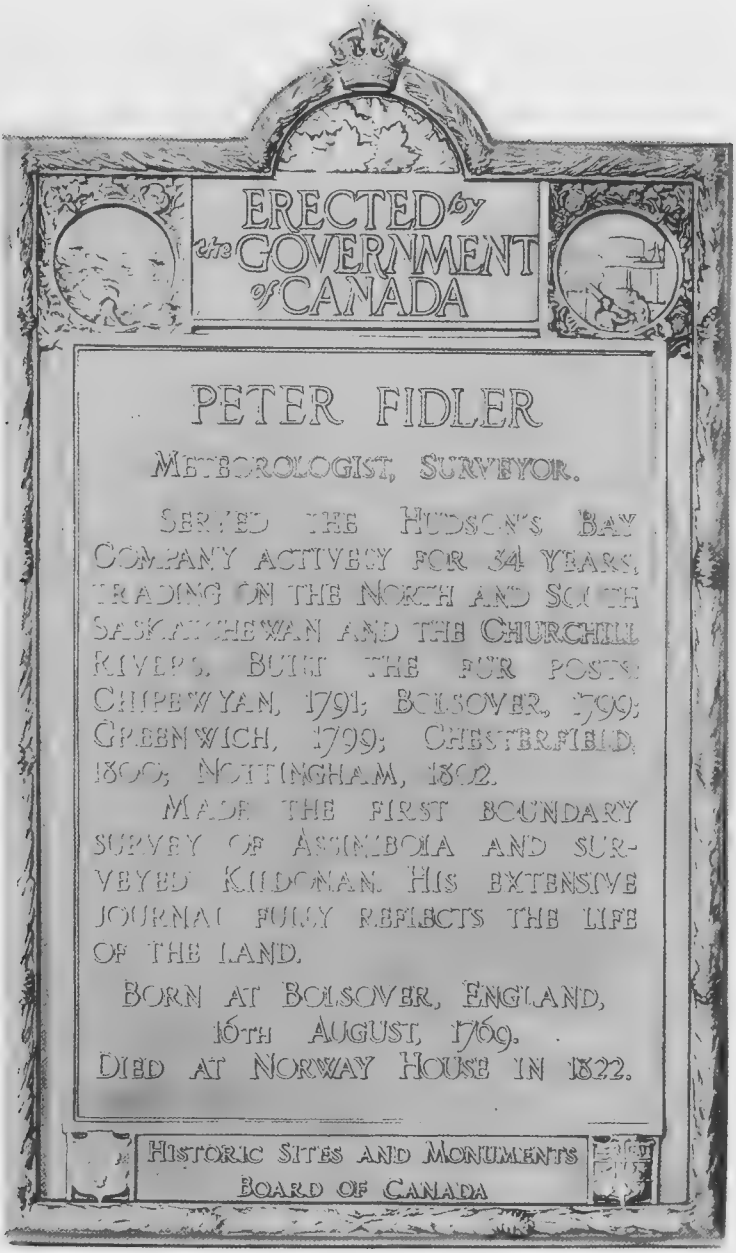
A cairn stands at Meadow Lake, about 60 miles north of North Battleford, commemorating Peter Fidler, the trader, surveyor and explorer. He established a Hudson's Bay post there in 1799, which was discontinued after 1800.

* * *

The career of Peter Fidler rather disclaims the idea that the Pedlars and North West Company men were the master explorers. Fidler was a Hudson's Bay Company employee. His training as a surveyor perhaps lured him on to new and far-away places. He opened up a new northern area as far as Lake Athabasca. He was thought to be a better surveyor than fur-trader. He was much too mild by nature to compete with the ruthless, rough-and-tumble men of the woods with whom he generally had to deal.

Peter Fidler was born at Bolsover, Derbyshire, England, in 1769. He entered the service of the Hudson's Bay Company when he was 19 years of age. He grew to be a man of good physique, fond of reading and somewhat of a student. He was rather a perfectionist and could scarcely allow for the failings of others. He was a hard worker and did not spare himself; in his rough life, he drank too much rum and whiskey.

When Fidler entered the employ of the Company he was sent to serve at Cumberland House on the lower Saskatchewan River. The Company surveyor was Philip Turnor, with his assistant David Thompson. In 1790 Thompson received an injury which temporarily kept him from work. Fidler was made assistant to Turnor and


ERECTED by the GOVERNMENT of CANADA
PETER FIDLER
METEOROLOGIST, SURVEYOR.
SERVED THE HUDSON'S BAY COMPANY ACTIVELY FOR 34 YEARS, TRADING ON THE NORTH AND SOUTH SASKATCHEWAN AND THE CHURCHILL RIVERS. BUILT THE FUR POSTS: CHIPEWYAN, 1791; BOLSOVER, 1799; GREENWICH, 1799; CHESTERFIELD, 1800; NOTTINGHAM, 1802.
MADE THE FIRST BOUNDARY SURVEY OF ASSINIBOIA AND SURVEYED KILDONAN. HIS EXTENSIVE JOURNAL FULLY REFLECTS THE LIFE OF THE LAND.
BORN AT BOLSOVER, ENGLAND, 16TH AUGUST, 1769.
DIED AT NORWAY HOUSE IN 1822.
HISTORIC SITES AND MONUMENTS BOARD OF CANADA

Engraving on Peter Fidler Monument.

sent to the Athabasca district as apprentice with Turnor. David Thompson seems to have resented Fidler taking his place and bad feelings grew up between Thompson and Fidler.

Fidler must have given satisfaction, for in 1791 he accompanied Turnor to survey Lake Athabasca. Fidler remained that winter and the next with Roderick Mackenzie at Fort Chippewyan. Roderick Mackenzie was a cousin of Sir Alexander Mackenzie and was in charge of Fort Chippewyan while Sir Alexander was north exploring the Mackenzie River. During the summer of 1793, Fidler returned south and ascended the South Saskatchewan River for a hundred miles. Then he went south-west to the foot of Chief Mountain of the Rockies, near the present-day border of Canada and United States. Here he spent the winter with the Blackfoot Indians.

Fidler became the chief surveyor for the Hudson's Bay Company in 1796 and held the position until 1821, when the Hudson's Bay Company and the North West Company united. He went east to York Factory, on Hudson Bay; while working as clerk and trader, he started meteorological observations. These studies of the weather he continued for years. Again Fidler went west and established Fort Bolsover, at Meadow Lake, in 1799; it existed for but one year. By 1802 he was at Lake Athabasca and built Nottingham House on the north side of the lake. He remained there that winter; the fur catch was poor and he came out with but six packs. He returned there for the second winter, but the number of furs was still small. Undaunted, he went back to Nottingham House for the third winter; furs were more plentiful, but not abundant. When he returned for the fourth winter he found the North Westers had raided the place; his gardens had been destroyed, his canoes were gone and two look-out tents had been set up to intercept Indians

who might come in to trade. Fidler abandoned Nottingham House and returned to Cumberland House.

Fidler died at Norway House in 1822 at the age of 53 years. He had married an Indian woman and left ten half-breed children. Before he died he had made a peculiar will. His journals and maps he left to the Hudson's Bay Company. His library of 500 books, and his surveying instruments, he left to the Governor of the Red River Colony. His wife was to receive £15 a year, paid in goods from the Hudson's Bay Company. His sons, Thomas, George, Charles and Peter, were to be cared for until Peter, the youngest, became of age. After Peter became of age, all the money was to be invested and the interest added until August 16, 1969; this was the 200th anniversary of Peter Fidler's birth. Then the eldest living heir of his son, Peter, was to receive the accumulated money.

The three appointed executors refused to act, and in 1827, Thomas Fidler, the eldest son, was granted administration of the estate. He divided what money his father had in the Hudson's Bay Company equally among the ten children. Search for further funds has been made at the Hudson's Bay Company, the Bank of England, at the Bolsover home in England, but nothing more has been found. Was his will just a long-time culminating joke? Will August 16, 1969, reveal anything more?

CUMBERLAND HOUSE

Cumberland House, the first Hudson's Bay Post in the inland, is in Saskatchewan province on Lake Cumberland north of the lower Saskatchewan River. The memorial there reads:

"From 1670 to 1774 all the posts of the Hudson's Bay Company were on the shore of Hudson Bay; but in 1774, as a result of the advent of the Montreal Traders, the Company built Cumberland House. Its erection marked a new era in the fur trade and the commencement of the rivalry which continued until 1821."

* * *

When in 1670, Charles II granted the Charter, for the sole right of trading in furs in Rupert's Land, to the Hudson's Bay Company, the French were already established along the St. Lawrence as fur traders. The French viewed the Hudson Bay monopoly of trade in furs with considerable jealousy. Even when England and France were at peace, the French raided the Hudson's Bay posts on the Bay and captured all but one. But the Duke of Marlborough was winning against the French on the Continent and the Peace of Utrecht, 1713, restored to England the Hudson Bay area.

Undaunted, the French swept up the St. Lawrence and the Great Lakes building posts. Here they traded for the Indian furs at their sources, saving the Indians the long voyages to the Bay. By the middle of the 18th Century the Hudson's Bay posts at Moose, Albany, Severn and York were feeling the effects and the fur-trade was failing on the Bay. The Company sent Henday inland to reconnoitre; he returned with the news that the French had two permanent posts on the waters leading to

Present-day Hudson's Bay Company, Cumberland House.

Fort York. The French had lighter canoes for shallow waters; they could speak several Indian dialects, and had the prized Brazile twisted tobacco for trade. The future looked grim for the Hudson's Bay Company. There came a lull; the Seven Years' War called French traders to defend New France. But with the war over, New France was then a British Colony.

The French "Pedlars", as they were called, again began pushing west to fur-trade. These Pedlars were tough men of many nationalities—Scots, English, French, and some from New England States. The Hudson's Bay Company was in a quandary how to meet these rivals. The Company did set up a policy of white servants of the Company going to winter with the natives and leading the traders back with them the next summer. This plan was pursued for twenty years. But in 1772 Thos. Corry, an independent trader, built a trading post on Cedar Lake, on the trail from Saskatchewan River to Fort York. The Indians were delighted and brought

their furs to Cedar Lake, and York's trade slumped badly. When word of this reached London, the Committee urged the Hudson's Bay traders to open an inland post. Hearne was suggested as leader and fourteen young men were needed.

Hearne and his party of eight white and two Indians reached the site for Cumberland House on the lower Saskatchewan River in 1774. Hearne gave presents to the Indians but they were indifferent. It was midsummer and the Pedlars were the favourites. The Cree Indians, who had long traded with the Hudson's Bay Company at Fort York, were faithful in bringing their furs to Cumberland House, but the first year there were few others. The men built a temporary log tent for the first winter—"log walled with a leaky plank roof". The next summer they erected a log building and a store. Cumberland House became a key post as travel routes radiated from it west and north. It was also close to the northern supply of the finest fur-bearing animals of the north-west.

In 1779, the Pedlars and independent traders joined to form the North West Fur-trading Company. They built a post quite near Cumberland House in 1780. This post was called the "Depot". Sometimes friendly factors at the rival posts spent many pleasant evenings together with talk and cards. But if the factors of the posts were unfriendly, it was like an armed neutrality, but peace was maintained. The rivalry ceased in 1821 when the two Companies amalgamated under the name Hudson's Bay Company.

Cumberland House is still a working Hudson's Bay Company post. It is a group of pleasant looking, white painted buildings. Later visitors there were impressed with the milk, butter and vegetables with which they were served. Now the post has a garden and some cattle.

ROYAL CANADIAN MOUNTED POLICE

Saskatchewan has several memorials to the Royal Canadian Mounted Police:

Fort Battleford, which was partially preserved, has been restored and has a fine collection of historic relics. At Battleford Cemetery there is a memorial stone to the Police. On the R.C.M.P. grounds at Regina, a stone commemorates the eastward voyage of the "St. Roch" through the North-West Passage. A cairn in memory of the Police stands at Fort Walsh. At Wood Mountain there is a rustic plaque where the post stood, and a rustic marker stands in the N.W.M.P. cemetery at Maple Creek.

* * *

The city was eagerly expectant; it was the day of the Queen's visit. A small boy waiting in the lobby of a hotel was accosted by a newspaper reporter.

"Hello, sonny, waiting to see the Queen?"

"Naw, I seen her", was the reply.

"O, then you want to see Prince Philip?"

"Naw, I seen him, too".

"Well, what is the trouble then?" questioned the press man.

The boy looked up with hope in his face. "I want to meet a Mountie", he said.

Thanks to the newspaper man the boy met a Mountie.

This Force, in their scarlet tunics, broad hats and erect bearing, is known to thousands in every country of the world. They are the idols of Canadians, respected by law-breakers, and so widely known outside of Canada, that the scarlet coated Mountie becomes the tourist's first photographic wish. No police force in the world is so widely and favourably known. Not only are they known for their splendid appearance but also for their fine performance. Their motto, "Uphold the right", has been construed to the popular idiom, "Get your man". Their duties extend across the Dominion and are varied enough to relieve boredom. They extend from holding court cases to pursuing rum runners, to keeping records of births, marriages and cattle brands, to carrying mail to isolated places, to bringing out bachelors who have gone insane from loneliness, plus many more. These duties do not sound glamorous. Perhaps the long snow-shoe and dog-sled treks through the blizzards in the north to rescue an Eskimo boy, hold more adventure, but also more danger. But when duty calls, danger does not deter these Riders of the Plains.

By the Deed of Surrender, 1869, Hudson's Bay Company, for the sum of £300,000, gave up its claim of Rupert's Land; the next year, by the Imperial Proclamation, Rupert's Land and the North West Territories were added to the Dominion of Canada. John A. Macdonald's vision was materializing; Canada was spreading from sea to sea. But it brought Canada new responsibilities; the new lands must be governed and the laws enforced.

The rising of the Metis in the Red River Rebellion showed the great need for law and order. In the southern areas, American whiskey pedlars were bringing in supplies from Fort Benton, Montana, to posts in Canada such as Fort Whoop-Up, near Lethbridge. This whiskey was for trade with the Indians for horses, buffalo robes and furs. But the Indians drinking the whiskey became

wild, malicious and fiendish. Action was needed to stop the whiskey trade. A new railway was being proposed and this would bring settlers. Protection must be given for the workers laying the railway and the incoming settlers. The Cypress Hills Massacre had occurred in 1872. Some Canadian Indians, intending to steal horses from the Blackfoot across the border, mistakenly stole from some American traders. The Indians, returning to Cypress Hills, were holding a drunken orgy in the Hills when the American traders came upon them. The traders shot down the Indians, men, women, and children; thirty were killed. Law enforcement was needed.

Lieutenant Butler of the 69th British Regiment was sent west to investigate conditions. He made his report after travelling 2,700 miles by wagon, horseback and dog team. He reported, as Canada had taken over the country, justice should be dispensed by Canada. He suggested a force of 100 to 150 men. In 1872 Colonel Robertson-Ross, Canada's Adjutant-General, was sent out. He agreed with Butler that mounted riflemen would be the answer, but thought 500 were needed.

The North West Mounted Police Act was passed in 1873. There was to be a civil force in uniform headed by a Commissioner and several officers to act as Justices of the Peace. "As little gold and lace, fuss and feathers as possible," said John A. Macdonald. For thirty-three years the Force was under the Privy Council with the Prime Minister in control, but since 1922 it is under the Department of Justice. By the Act, the members of the Force were to be of sound constitution, of good character, able to ride, active and able-bodied, and between the ages of 18 and 40 years. They must be able to read and write either English or French. Men from all occupations and ranks of life presented themselves at the recruiting offices; there were professors, gardeners, lumbermen, surveyors and students. Their pay was low.

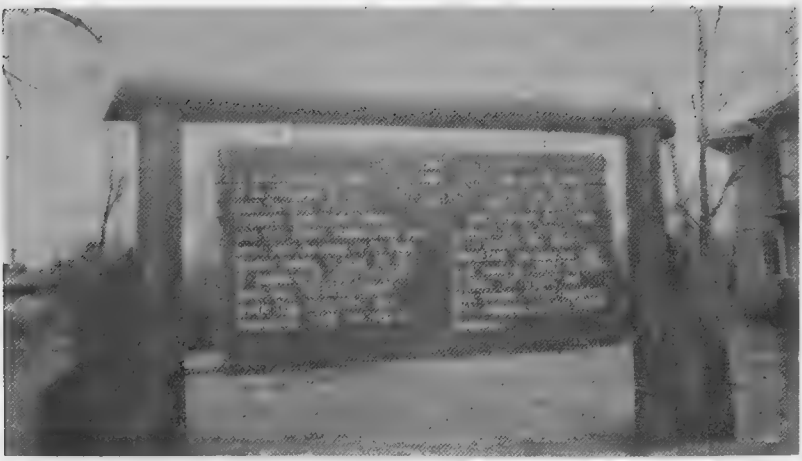
The Commissioner's pay did not exceed $2,600 a year, and .75c a day for Sub-Constable with food and living quarters.

Three troops of 50 men each were formed and left eastern Canada for Lower Fort Garry, Manitoba. They went by steamer to the head of the lakes and then by the Dawson trail. They had to carry small boats and make nearly fifty portages. The weather was cold and wet; their boots froze overnight. The forces were established at Fort Garry and horses were purchased; many were unbroken broncos. It was early November, but word came that their winter clothing had been frozen-in along the Dawson trail. Nevertheless, their training started. Samuel Steele, tall, slim, aged 22, taught horseback riding. With the unbroken broncos it meant first taming their mounts. "But Steele laid the foundation of a riding skill that would later rank the Mounted Police among the world's best horsemen."

Lieut.-Col. George French, aged 32, became the first Commissioner. Rules for the Force were set up. For misdemeanors fines were levied. A trooper's angry remark to a Non-Commissioned Officer brought a fine of $5; a case of drunkeness brought $3 fine. Asleep on duty and the trooper lost two weeks' pay—at .75c a day. In 1874 Commissioner French made a trip to Ottawa to ask for more men. He requested an increase of 300 men and the government approved. The Mounted Police had attracted the public fancy and thousands of men applied. Over 200 were chosen. To avoid the wretched Dawson route, permission was secured for these men to travel through United States on condition they wear civilian clothing, and their guns and uniforms would be packed. They derailed at Fargo, North Dakota, to march the 160 miles to Camp Dufferin (Emerson). At Fargo, their 244 horses and transport wagons were assembled and loaded. With good organization this took but one day

and the last loads left the next morning. Some horses had never been hitched to draw, and they raced away and had to be rounded up by troopers on horseback. Mosquitoes were in season and took their toll from men and horses. One newspaper reporter said, "They, the mosquitoes, could tear apart a net or put out a fire." It took the troopers six days to reach Fort Dufferin. The three divisions from Lower Fort Garry were already there, under Commissioner Macleod. There was a bad electric storm that night. The broncos calmly stood in their corral, but the newly arrived eastern horses, sleek and beautiful, were terrified. They broke their tethers, pounded out of the corral, charged out of the circle of wagons and galloped across the bridge into North Dakota. Fearing the Sioux Indians might capture the fleeing horses, the troopers mounted the broncos and did overtake the tired and terrified horses. One horse was lost by drowning, but the troopers captured the remainder.

Plaque at Fort Dufferin, Manitoba.



Cripple Camp, N.W.M.P. at Gravelbourg.

"In 1874 began a new chapter of law enforcement on the plains. That summer the newly organized North West Mounted Police marched west from Dufferin, Manitoba. They were bound, some 300 strong, for the Rocky Mountain foothills, to bring the laws of Canada to its newly acquired North-West Territories. Drought, prairie flies, mosquitoes, and inexperience made the trek for both man and beast one of great toil and hardship. On August 19, near here they set up camp for 8 men and 26 horses too sick to proceed. They called it Cripple Camp. The nearby ford came to be known as Cripple Crossing. In October the 'cripples' well again, marched to Fort Livingstone on the Swan River, the first North West Mounted Police headquarters."

There were now six divisions of Police, called A, B, C, D, E, F. Each division was assigned a horse of a different colour. On July 8, 1874, these divisions left Fort Dufferin for the foothills of the Rockies, eight hundred miles west. At the rear of the divisions were 114 squeaking Red River carts, 73 ox-wagons, a herd of cattle, mowing machines, hay rakes, ploughs and harrows. Provision had to be made for food for the men and horses. The procession was two miles long. Mowing machines had to go ahead and cut hay for the eastern horses until they could be hobbled and turned loose to graze. A halt was made near the present site of Estevan; they had gone 270 miles. Equipment was repaired, washing was done, and on Sunday a church parade was held. The Commissioner and officers held a consultation. They decided

the group was being held back and could not reach the Rockies ere winter set in. It was planned that Inspector Jarvis would take the dysentry-weakened men, sick horses, cows and calves and go by way of Fort Ellice to Edmonton—a distance of 900 miles. This was the last time the six divisions were together, and the last evening was spent with a sing-song, expressing good wishes and farewells. At Fort Ellice, Jarvis left the sick men, weakened horses, and half the cows and calves.

By the first of November, after tramping 1,255 miles from Fort Garry, the last cart pulled into Edmonton. Many of the men and horses were mere skeletons. The Hudson's Bay Company gave them warm, comfortable quarters. As Jarvis reported to Commissioner French, "The men had never hesitated, and he could not recommend them too highly for their perfect conduct and real hard work".

Commissioner French and the other divisions, leaving July 2, went west, but they had to take care by compass and stars that they did not go too far south and over the border into American territory. They encountered tribes of Indians and much alkaline water. Unfortunately, they had stopped on some Indian camp sites and became infested with the discarded lice. As they moved west, they encountered herds of buffalo and had plenty of fresh buffalo steak. But these huge herds ate the grass and trampled the water holes till the Mounties' horses had not enough to eat and drink and many died. The police cavalcade turned south to the Sweet Grass Hills, near the American border. Commissioner French went to Fort Benton, Montana, to get supplies, and also to contact Ottawa by telegraph. At Fort Benton, French acquired Jerry Potts, a half Indian and Scot, who became their best guide in the big new land. He remained with the Police Force for 22 years.

When they reached Fort Whoop-Up, they found it deserted except for one grey-haired man, a deserter from the United States army. Jerry Potts led the cavalcade along the Belly River to the Old Man River and selected a site for their camp; it later became Fort Macleod. The men cut down the cottonwood trees and began building the post.

Scarcely two weeks later, Assistant Commissioner Macleod learned from the Indian, Three Bulls, that a Negro trader, Bond, at a post 50 miles north, had given Three Bulls two gallons of whiskey in exchange for two horses. That night Inspector Crozier and ten men rode out to meet Three Bulls. Then, with Jerry Potts as guide, they made their way north to catch Bond; he had just met four white men with 16 horses and two loaded wagons. Crozier commanded them to halt and searched the wagons. He found cases of whiskey, rifles, revolvers and 116 buffalo robes. The Police took the traders to Fort Macleod, where they were tried and fined. The whiskey was poured out on the snow and the buffalo robes were confiscated. Bond had to serve a jail term for selling liquor to Three Bulls. The Police had no jail in which to confine Bond and he escaped; his frozen body was found in the spring.

The work of building Fort Macleod went on. Buildings for the sick men were finished first, then men's quarters, and stables for the horses. Lastly, shelters were built for the officers, who were sleeping in tents in November blizzards. On December 1st, Chief Crow Foot, of the Blackfoot tribe, called on Assistant Commissioner Macleod and a Pow-wow was arranged. Crow Foot brought the Chiefs of the Blackfoot, Bloods and Piegan tribes. Jerry Potts introduced each blanketed, befeathered chief to Assistant Commissioner Macleod. They smoked the pipe of peace. Then Macleod said, "I come from the great White Queen; I come in friend-

ship". He then explained they had come to establish law and order, and if lands were needed for settlers they would make treaties with the Indians for the land. Crow Foot said the Indians were glad the Red Coats were driving out the whiskey traders who had robbed them of their wives, horses and robes, and left whiskey which caused so much trouble. He stated, "Before you came the Indian crept in fear. Now he is not afraid to walk erect". On Christmas Day the Police at Fort Macleod invited the Chiefs to a feast, and entertained them with an exhibition of military skills.

No pay had come for the Police. In March, Macleod, Jerry Potts and three troopers went to Fort Benton to telegraph the Government at Ottawa. The answer was to go to a certain bank in Helena, Montana, and the money would be there. The party had to cross the badlands at a wretched time of the year. But with two pack horses with bacon, tea and hard tack, the party, on their horses, left for Helena. Temperatures went to 55 below zero; three horses died. Somehow they staggered after Jerry Potts and reached Helena, where they got the $30,000 waiting for them. They later returned to Fort Macleod with mail and money for the men.

While Commissioner French held office, the Mounted Police crest was designed. It was a buffalo head encircled by maple leaves, with the motto, "mainteins le droit", meaning "maintain the right". The idea "Get your man" grew from the tenacity of the Police for securing the law breakers. By the end of 1875, the Police had established posts at Swan River, Fort Saskatchewan, Fort Macleod, Fort Calgary and Fort Walsh.

Commissioner French resigned in 1876 and Macleod was appointed to fill his place. He moved the headquarters from Swan River to Fort Macleod. Among the men who transferred to Fort Macleod was Francis Dickens, the third son of Charles Dickens, the novelist.

He had been in India and, at his father's death, returned to England. He emigrated to Canada and joined the Police. Among his souvenirs he carried his father's gold watch engraved with his name, Charles Dickens.

After the Custer Massacre, the Sioux Indians had been harassed by the American soldiers and many of them had fled to Canada. Five hundred braves, 1,000 squaws, 1,400 children and 3,500 horses camped near Wood Mountain, north of the border. Canadian Indians feared loss of the buffalo and also attacks from the war-like Sioux. Macleod reassured the Canadian Indians and then made a trip to the Wood Mountain. He told the Sioux that they were in the Queen's country and asked why they came. They maintained they had been driven from their own country, and their grandfathers had told them they would find peace over the border. They said they were hungry, had no ammunition to hunt buffalo and asked the Great Mother to have pity on them. Macleod explained that the laws must be kept and they must not attack Americans from Canadian soil. He allowed the traders to sell them ammunition to hunt for food. The Police would have been glad if the Sioux had terminated their visit, but they refused to leave Canada.

But even then trouble arose later. On the whole, the Sioux behaved well, but the Assiniboines came and boasted that if the Red Coats came they would "cut out the white chief's heart and eat it". But Inspector Walsh, Surgeon Kittson and fifteen men with a guide, Leveille, reached the Assiniboine camp at dawn, took them unawares and seized the Chief, Crow's Dance, and 12 braves, handcuffed them, and took them to Fort Walsh for trial. Several were released with a warning, but some got short terms with hard labour. Poor hunting and famine forced the Sioux Indians to return to United States in 1880-'81 and accept the reserves which had been offered them earlier.

Present-day Fort Walsh.

In 1880, Assistant Commissioner Irvine became the third Commissioner. He recommended that the Force should be increased from 300 to 500, their rifles and equipment should be more modern, and a training school and headquarters should be set up. The strength was increased to 474 men. Two Police divisions got repeater Winchester rifles. "Pile of Bones" (Regina), on Wascana Creek, became the new headquarters and training school.

Before the Police could move from the southern posts some provision had to be made for the 1,100 Indians living in Cypress Hills. The Indians were offered the reservations farther north, but at first refused to move. These Assiniboines were sure to cause trouble if left unsupervised, and the buffalo had almost disappeared from the plains. Finally, in May, 1882, Chiefs "Poor Man" and "Bear's Head" agreed to move their tribes from Cypress Hills. Only one constable could be spared,

Constable Davis. He went with the procession of Red River carts, horse travois, over-burdened squaws and Indians. They had 25 provision carts when headed for Battleford, but some braves looted food from the carts. When Davis explained that any food left when they reached Battleford would be theirs, the Chiefs had the food returned. Reaching the South Saskatchewan, the Indians did not want to cross, but Davis crossed with the provisions, made tea and coaxed the squaws across and the Indians soon followed. At another place, the Indians deserted three old squaws and two sick boys. Their excuse was they would die anyway. But Davis told the braves they would get no food until they came back with the squaws and sick boys. The Indians brought them.

By July all the Indians had moved from Cypress Hills. But not content, Piapot and his band returned from Qu'Appelle to Cypress Hills and said, "Back here to stay". Horse stealing was their employment that winter and the Police had that to contend with, but made the Indians promise to return to Qu'Appelle in the spring.

R.C.M.P. Cairn at Fort Walsh.

R.C.M.P. Drill Hall, Regina.

R.C.M.P. Drilling, Regina.

When Piapot and his Crees did return, the new Canadian Pacific Railway was under construction. Piapot blamed it for all his troubles, and to stop its advance, camped on the right of way of the railroad. Company engineers notified Commissioner Irvine, who sent word to the Police. Two Police found Piapot's lodge on the

right of way and told him he would have to move. Piapot sulkily sat and smoked. The sergeant, with his watch out, said, "I will give you fifteen minutes". The braves, madly shooting into the air, circled the two Red Coats. At the end of fifteen minutes the sergeant sprang off his horse, strode to the Chief's tepee and knocked down the centre pole — likewise of the other tents, and said, "Now move," and they did.

The Indians knew that settlers would follow the railway and the animals would disappear; so the Redskins impeded the building of the railway in every manner. They rolled huge logs on the tracks, wedged tomahawks in the ends of the rails, stood menacing when men went to cut logs for ties, and stole cattle and horses from the Company's supplies. To incite the Indians, whiskey pedlars got in to sell their wares. But the Police were insistent in checking crime, and yet were fair. Offenders were tried in court and sentenced.

Fort Battleford today.

In the spring of 1884, Inspector Steele, stationed at Calgary, was asked to go and police the Canadian Pacific construction through the Rocky Mountains. As the lines of steel pushed through, the Police moved with the construction crews; sometimes they were even ahead of the crews. Winter quarters were made for the Police at Beaver River. There, their log building had cells for 30 prisoners. A strike among the workers broke out; 300 strikers attacked a party laying tracks. The strikers advanced shooting as they came. It was in a canyon, and the Police stationed themselves there, drew a line across and said, "We shoot anyone who crosses the line". The strikers withdrew but they gathered in the town. One speaker was inciting the crowd to attack the Mounted Police Barracks. Constable Kerr arrested the speaker, but the mob closed in and seized the speaker who had been made prisoner. Steele knew the Police must not be thwarted and sent four Police. Two guarded with pistols and two dragged the prisoner into the barracks from a mob of about 500 men. Steele himself went out with a rifle and Justice of the Peace and had the Riot Act read. This dispersed the strikers.

In March, 1885, Superintendent Crozier sent a message from Fort Carlton to Commissioner Irvine at Regina headquarters, "Half-breed rebellion liable to break out at any moment. Troops must be largely reinforced. If half-breeds rise, Indians will join them". Irvine sent the message out to the Canadian Government at Ottawa. They ordered Irvine to take available men from Regina to assist Crozier. For eight months Crozier had been warning the government of the half-breeds' unrest and nothing had been done. Surveyors were surveying the land into square sections and quarter sections. The half-breeds, who had squatted on the land along the Saskatchewan River, had the long lots with river frontages. This was more sociable and gave them

the river for transportation. The government had made no effort to explain or arrange for titles for the half-breeds' land. Louis Riel was in the area organizing a second rebellion. Irvine left Regina with a detachment, and while en route heard from Crozier that the Indians were joining the half-breeds. They were cutting telegraph wires, looting stages and planning an attack on Prince Albert or Fort Carlton. Irvine and his men hastened and travelled 291 miles in seven days. Before he arrived a trader had abandoned his store at Duck Lake. Crozier, fearing the half-breeds would seize the supplies of ammunition at the store, left with 56 Mounted Police for Duck Lake. They were joined by about 50 volunteers from Prince Albert. They were met by 350 half-breeds, who out-flanked and surrounded the Police. The Police had to fight their way out with half-breeds sniping at them from the cover of two houses. Out of 100 Police, 23 were killed and seven wounded, and they had to retreat to Fort Carlton. The Fort was poorly defended; when Irvine arrived they decided to abandon Fort Carlton and retreat to Prince Albert, and defend it and its surrounding white settlement.

Bastion of Fort Battleford.

R.C.M.P. Stone in Cemetery at Battleford.

R.C.M.P. Stone at Fort Qu'Appelle.

At Prince Albert, Irvine built a loop-holed stockade about the Presbyterian church and manse. Stores were carried in and settlers moved close by. The population swelled to 1,200. Colonel Middleton, with 2,000 troops, was en route from the east. But before his help came, the Cree Indians attacked Frog Lake settlement and

massacred Quinn, the Indian agent, and seven men, including two priests; the other whites were taken prisoners to the Indian encampment. Eleven days later, Big Bear and his Crees appeared in front of Fort Pitt and demanded the surrender of this Police post. While negotiations were in progress, the Crees fired on three Police constables, Cowan, Loasby and Quinn. Cowan was hit and fell from his saddle and the Indians scalped him. Loasby was twice hit but escaped to the fort. The Indians took Quinn prisoner, but his life was spared by a friendly Indian. Inspector Dickens of Fort Pitt felt they could not hold the fort and, covered by a heavy snow storm, the Police left Fort Pitt for Battleford, carrying wounded Loasby. They reached Battleford but were exhausted.

The column under General Middleton marching north clashed with the rebels at Fish Creek and had to halt for reinforcements. Lieutenant-Colonel Otter leading his troops with 75 Mounted Police reached Battleford. Meanwhile, Middleton had pushed on to Batoche, Riel's headquarters, and taken him prisoner. Middleton moved on to Battleford, where Poundmaker gave himself up. After Poundmaker's surrender, the last important rebel at large was Big Bear, and he was captured by a Police sergeant and three constables on July 2.

After the Rebellion the Police duties were more onerous than ever. They had to get evidence and witnesses for the trials of rebels; they had to furnish guards and watch against further disturbances. By the end of 1885 the Police numbered 1,039 men and were in ten divisions in various parts of the territories. Ten years after the Rebellion the Indians had settled down on their reserve land and had made it into good farms. They had built log houses and made furniture; schools were established and the children were compelled to attend. Although the Police operations extended from Fort Cumberland on the east to Peace River district on the west and Yukon

on the north, the force had been safely reduced to 750 men.

The area known as the Canadian Yukon was first part of the Dominion's North West Territories and was governed from Ottawa. By 1880 this Yukon area had a few hundred miners with no means of communication and their transportation was by flat-bottomed river-boat, canoe or dog-sled in winter. The government was by miners' meetings and the majority gave the decisions. By 1890 the whiskey traders got in and saloons were attracting gamblers and cardsharps. The Canadian Government became alarmed. Too, the only possible route to get to Canadian Yukon was by United States owned Alaska; thus, incomers could avoid paying Canadian customs' duties. The Canadian Government called in the Mounted Police. Inspector Constantine of the Police Force was sent to investigate conditions. He reported that there was need for a police force consisting of 35 or 40 men. In 1895, Constantine was himself sent to Yukon with an Inspector, a surgeon and 17 Police constables. Mrs. Constantine accompanied the men, who went by the Pacific, then up the Yukon River for 1,500 miles till they reached Canadian territory at Forty Mile Creek. There they began to build Fort Constantine as a Police post. Logs had to be brought for 60 miles; they were floated down the creek and then carried on the men's shoulders. The ground was cleared of a depth of moss but underneath the earth was frozen solid. The men erected nine buildings, one of which was 75 feet long.

At first the work of the Police was checking river boats and camping outfits for smuggled liquor, collecting customs' duties, gold royalties and miners' fees, thefts, cabins looted and jumped miners' claims. But in September George Carnack discovered gold on Bonanza Creek, a tributary of the Klondyke River. This news spread

rapidly and hundreds of prospective miners flocked to the Klondyke. The Police were underpaid and overworked; food ran low. There were no caribou that winter and the men had the monotonous diet of pork and beans. Constantine's Police force was too few. In January he asked for reinforcements to bring the number of his men to 80. He also asked the Government to investigate the possibility of an all-Canadian route to the Klondyke.

But the gold rush continued. The men came to Skagway, into Alaska and treked over the mountains into Yukon. Constantine reported, "A considerable number of people seem to be the sweepings of the slums and the result of a general jail delivery". Fortunately, police reinforcement came in — twenty picked men under Inspector Scarth. They came the Skagway route and, packing their supplies by horseback, sailed down the Yukon to Fort Constantine. They later built a post, Fort Herchmer, at Dawson, and it became headquarters for the Police. Some incoming Americans contended that Klondyke was in Alaska and what did Canada have to do with enforcing laws. But the Police knew better and they enforced the law.

The Canadian Government decided to act on Constantine's suggestion for an inland Canadian route to Yukon gold fields. Inspector Moodie left Edmonton in 1897 on that long arduous trip. He took with him Col. Fitzgerald, who had experience in northern travel, three other constables, a half-breed and an Indian guide. The Moodie patrol had no way of reporting their progress, and only to fight their way through the northern expanse. After travelling fourteen months, they reached Fort Selkirk on the Yukon; they had to kill horses to feed their dogs and later hire horses. The guide went mad and wandered off into the wilderness, and half-breeds, hired en route, deserted. Moodie reported to the

Government, "I should say the overland route would never be used in the face of the quick and easy one via Skagway". The Government did nothing further.

So many gold seekers were coming into Dawson City from Skagway, the Police established two posts on the Mountain Pass at Chilcoot to aid incoming prospectors. By the end of June the goldrush was over, but Dawson needed cleaning up; the Police patrolled the saloons, dance halls and lonely mining claims. Prisoners were punished by sawing wood in below zero weather. Wife-beaters, town loafers and all law offenders took their turns at Dawson woodpile.

At Bassano, Alberta, in 1933, Sergeant Cawsey owned a fine German Shepherd dog which had had some training in tracking criminals. A stolen car had been found abandoned in a field and Cawsey took Dale, his dog, to scent and track the footprints. At first he circled about the car and then went down the railway tracks for five miles to an Indian's cabin. He went about the stable and then to the door of the cabin. When Cawsey let Dale in, the dog went where a window-shade was spread out, sniffed under it and disclosed the sleeping culprit. When the Indian was taken to court the judge would not accept the evidence of the dog's tracking; the case was dismissed. But Cawsey continued to train and use Dale. A little girl was lost on the Simpson farm. A posse of over 100 men had been searching for eighteen hours. Cawsey gave Dale the girl's sweater to scent. For two hours Dale scented about and then suddenly dashed into a field of wheat, found the lost girl and was licking her face when the Police arrived.

Dale became an official member of the Police and had his number K 470 and an allowance and living quarters, with his work recorded on file. So other dogs were secured and trained to work with the force. Untrained dogs with a value of $35 were worth $500 to

$1,000 after training. A dog master was also trained with each dog and the dog taught to work only for his master. For fear of poisoning, the dog was taught to accept food only from his master. At Calgary, C. R. Von Aichinger was appointed as special constable to train canine recruits. Many stories could be told of the successful help of these trained dogs. Dogs' evidence was recognized in the courts of law. And how the criminals feared the trained dogs!

The name North West Mounted Police, as given by John A. Macdonald, continued until 1904, when King Edward VII added Royal to their title. The Force was then called Royal North West Mounted Police until 1920. On February 1st the name was changed to Royal Canadian Mounted Police, and would then enforce Canadian laws in all nine provinces. The headquarters was changed to Ottawa and four departments were named—Criminal Investigation, Financial, Supply, and Adjutant's Department. In 1920 the Police numbered 1,671 men. Some had been in the former Dominion Police Force and transferred.

In the spring of 1940 the Police Schooner, under Skipper Larsen, was commissioned by Commissioner Wood to complete her regular duties and then sail to Halifax via the North West Passage. In 1903-'06, Amundsen had gone on the ship "Gjoa" from east to west via the Passage, but the west to east sailing had never been done. The Police boat, "St. Roch", was loaded at Vancouver with supplies for her regular routine run of the Arctic. With a crew of eight, "St. Roch" left Vancouver June 21st and went up the Pacific coast around Alaska and into the Bering Sea. Not even Larsen's wife knew they were headed for the North West Passage. As they neared Point Barrow, they saw scattered bits of ice. Now progress was slow. By day the ice threatened to crush the schooner, and at night the ice

floes closed in and threatened to freeze her in. They reached Herschel Island on Aug. 12th and took on supplies from the Mounted Police detachment there. They called at Coppermine and then sailed across Cambridge Bay to Victoria Island. The ship's engines needed repairs, and Larsen knew it was too late to try for the Passage. They selected Walker Bay at Victoria Island in which to winter.

They carried stores to the beach to lighten the schooner that it would ride higher and avoid ice. They made a wooden framework over the ship and covered it with canvas to make for warmth. Then they got fish for the dogs' winter food. Fish were caught, frozen separately and stacked like wood. By the end of October the "St. Roch" was completely frozen in. During the winter, Eskimos visited them, and Larsen made patrols to various islands, as ordered via wireless by the Police at Ottawa. The tasty rabbit dinner at Christmas was not turkey, but the men listened to the Canadian broadcasts on the radio on Christmas night and messages came to the group on "St. Roch". At last the honk of geese flying north announced that winter was waning. The crew painted "St. Roch", overhauled her engines, and on July 31st were able to set out.

They reached Holman Island to find an Eskimo boy very much in pain after a shooting accident. Larsen, answering the human need, took the boy aboard and turned back to Aklavik to get hospital treatment for him. Not until August 19th did the "St. Roch" return east and get into the uncharted section of the North West Passage. Some of the crew went ahead in a motor boat to take soundings. Gradually the ice pressure became greater, and on September 3rd "St. Roch" had to go into Pasley Bay on the west side of the northern tip of Boothia Peninsula. There they again had to winter.

Memorial Stone of the voyage of "St. Roch".
On the grounds of R.C.M.P., Regina.

Again the winter was spent patrolling Eskimo camps. Some patrols were also made along the east coast to study ice conditions for the spring journey. It was August 3rd, after eleven months at Pasley Bay, ere "St. Roch" was freed from ice to continue her trip. Shortly she ran into more ice and one cylinder of her engine broke, leaving her with only five working. They sailed around the northern end of Boothia Peninsula, but ice was ahead. A gale split the ice and she sailed on, only to be surrounded by an ice-jam. The crew rammed and blasted the ice and at last broke through into the east end of Bellot Strait. Sailing in Baffin Bay seemed easy after their former struggles. They were now out of the passage. Sailing by Baffin Island and Labrador, they contended with storms, gales and icebergs all the way, but they reached Halifax, October 11, 1940, after 28 months and almost 10,000 miles. Larsen and his crew were awarded the Polar medal. Two years later, Larsen sailed the "St.

After the "Passout".

Roch" from east to west through the Passage. By sailing through the Panama Canal, the "St. Roch" has since circumnavigated the continent of North America. She is now a treasured relic at Vancouver.

The Royal Canadian Mounted Police enforce Federal laws in all parts of the Dominion of Canada. They also enforce Provincial law in all provinces except Ontario and Quebec; these two provinces maintain their Provincial Police. In the Yukon and North West Territories the Royal Canadian Mounted Police is the sole police force. The Force has a Commissioner, assisted by

two Deputy Commissioners. There is a Marine Division of the Police which mainly enforces the Customs' Act, the Canadian Shipping Act and the Migratory Birds' Act. Training centres for the Force are at Ottawa and Regina.

An applicant for the Mounted Police must be a British Subject or a Canadian citizen. He should have Grade Ten or higher education and be able to pass certain tests given to him. He must be physically fit and at least 5 feet 8 inches in height and not more than 6 feet 5 inches. He must be single and 18 to 30 years of age, but he will not be engaged to work in the Force until he is nineteen. He must have a motor vehicle operator's license for the current year. Members may not marry until they have served 2 years and are 21 years of age. There are 32 men in a training group and the training period is now nine months. Training is given in a variety of subjects related to the duties of the Force; this includes 140 hours of equitation. This riding training is given to the members to develop co-ordination of mind and muscle and it gives confidence and courage. While members are on duty, horses are used mainly for parade, ceremonies and the Musical Ride. After 24 years of service a member of the Mounted Police may retire with a pension. If he remains with the Force longer, his pension will be increased accordingly.

With the achievements of the Force since its formation in 1873 written in indelible historic characters to challenge them, the Royal Canadian Mounted Police will go forward to win even a larger place in Canadian life. Our great northern Territories need help and protection. In the mining areas, along our extensive coast lines, to the incoming people of different languages and cultures, in times of holocaust, we know the Royal Canadian Mounted Police will be ready to give help without fear or favour. The future of Canada is bright and secure.

FORT LIVINGSTONE

The Memorial cairn for Fort Livingstone is three miles north-west of Pelly, at the confluence of Snake Creek and Swan River. The inscription reads:

"Fort Livingstone, First capital of the North-West Territories, 1876-1877. Here Lieutenant-Governor Laird and his Council were sworn into office on 27th November, 1876. And here, on 8th March, 1877, was held the first session of the North-West Council."

* * *

Fort Livingstone had its period of prominence and its hour of grandeur. The telegraph station was here; it was the repeater station on the telegraph line from Winnipeg to Edmonton. The North West Mounted Police Barracks was built in 1874 quite close to the telegraph station. In 1877 the Council of the North-West Territories met in the Police Buildings. Fort Livingstone had been telegraph station, Mounted Police Headquarters and capital of the North-West Territories. The cairn speaks of its past glory, but othewise there is little left today but a few piles of stones where the chimneys had stood beside the murmuring creek and river. But the snakes are back. John Macoun wrote of them during his visit of 1881. "They were congregated in and around three basin-shaped hollows, which were partly filled with very large boulders and bordered by a few clumps of bushes. The grass for rods around was filled with them and the stones completely covered." Fort Pelly, the Hudson's Bay Company post, was about ten miles distant.

We look at the map of Saskatchewan today and wonder why the capital of the North-West Territories

Fort Livingstone.

was at Fort Livingstone; it is not central and it was not yet a settled area. But the Palliser Expedition, sent by the British Government to spy out the land in 1857-1859, and also the Earl of Southesk, who came in 1859-1860, both maintained the south of the prairies was quite unsuitable for agriculture and the northern district would become the centre of settlement. Thus the route of the Canadian Pacific Railway was surveyed to touch the northern parts. It would run from Selkirk to the Narrows of Lake Manitoba and then north-west to Battleford and Edmonton. A 132-foot right-of-way had been cleared from Selkirk to Battleford. The telegraph line followed this route, and was completed to Edmonton in 1876. Also, at this time, the main settlements were at the Hud-

son's Bay Company posts, and they were northern; Forts Ellice, Pelly, Qu'Appelle, Cumberland, Carlton, Pitt and Edmonton. Too, Fort Pelly had supplies of timber for building and for needed fuel for stoves and fireplaces, and Snake Creek flats by the river had for some time furnished pasture; as many as a hundred horses had pastured there. Hay would also be available for winter fodder.

The location of the Fort Livingstone Police Barracks was near the confluence of the Snake Creek and Swan River. Here had been the most westerly crossing of the Swan River along a much-used trail which ran along the north side of the river to Swan Lake. From Swan Lake the early fur-traders had started on their long journey to York Factory. The Barracks was built on an elevated plateau which was an accumulation of boulders in soil, too sandy for cultivation but would grow good pasture. Of doubtful value were the thousands of garter snakes which the construction gang found in small depressions not far from the construction. The building plateau was devoid of any shelter and the Police had to carry off stones to make parade grounds. Some stones were too large to be uprooted and fires were built on them; while the stones were hot, water was thrown on them causing them to crack open.

Hugh Sutherland, Superintendent of the Dept. of Public Works in the North-West Territories, was instructed at Ottawa, July 9th, 1874, to go to Swan River and erect the buildings for the Mounted Police Headquarters. The machinery and many supplies had to be brought from Ontario. A portable sawmill, ten teams of horses, tools and provisions for 50 men for six months had to be acquired before the men left Ontario. It was August before the construction crew left Fort Garry and the Police were expected to take possession of the Barracks on November 15th.

The building crew made rather a remarkable 350-mile trip from Fort Garry to Fort Pelly in 21 days, when one considers the outfit they moved, the lack of even trails in some places and the rivers and muskegs they crossed. By the time they arrived, it was September 10th. Trees had to be felled, hauled to the portable sawmill and converted into lumber and shingles. The builders worked long days from daylight till dark. Little wonder the buildings were not ready and quite unsuitable for living quarters for the Mounted Police when they came four weeks early.

The Police had marched from Fort Dufferin in southern Manitoba to Sweet Grass Hills in southern Alberta. Then two troops, commanded by Commissioner G. A. French, had come to Fort Livingstone expecting the Barracks to be ready for their winter quarters. Just prior to their arrival a fire had swept through within 20 feet of the buildings and half of the winter supply of hay had been burned; the men had managed to save the buildings. Two troops of men would not be able to winter there. The officers held a conference and decided that the majority of E troop, six officers and 32 men, would winter at Fort Livingstone and the remainder of E troop and the D troop and headquarters staff would return to Winnipeg. Unfortunately, they could find no suitable quarters at Winnipeg and had to march south to Fort Dufferin. A surveying party of the International Boundary had just left the fort and the Police wintered there. Their summer march had been 2,000 miles and the last 400 miles' trek from Fort Livingstone had not been expected.

One description of the new Barracks reads: "The buildings were strung out on a ridge of granite boulders, unfinished, ill-designed and unprotected from the north blizzards." The poor construction of the Fort Livingstone Barracks was a continuous source of contention between

the Government at Ottawa and Commissioner French as long as he held office. But it was not all the constructor's fault. Enough time had not been given the construction crew to do a good job. The timber they had to use was green, and as it dried great chinks appeared and the mud used for filling fell out, and the snow and wind came in. Fortunately, they had Carron stoves and plenty of wood. Fireplaces would never have heated the windy, sprawling buildings. In fact, the stoves just kept the men from being miserably cold.

Commissioner French returned to Fort Livingstone the next year, 1875, in July. He stated . . . "the style of material and workmanship was such that it was doubtful if the buildings could be occupied during the ensuing winter". There had been sickness among the men; their provisions had been reduced to fat pork, biscuit, bread and tea. Many of the horses and cattle had died after their long tramp of the previous summer and the shortage of winter fodder.

Blame was attached to the Dominion and Manitoba Governments for the wretched condition of the Barracks at Fort Livingstone. The issue was debated in the House of Commons in the 1875 session. Commissioner French wrote a very blunt letter to the Deputy Minister of Justice concerning the condition of the buildings. Hugh Sutherland then received instructions to lathe and plaster the buildings. This was done in the fall of 1875 and the buildings became fairly habitable, and also some new buildings were erected. The post now had: Commissioner's residence, officers quarters, companies' quarters, quarters for married men, hospital, bake house, guard house and stables. Over $67,000 had been spent on the project. Then rumours spread that Fort Livingstone would cease to be a principal centre for the Police in the Territories.

These rumours became public in the House of Commons in February, 1876. The new headquarters was to be, "along the line of railways near where it would cross the South Saskatchewan River". This would be at Battle River. There were reasons for moving the Police Barracks. The American army was moving to force the Indian tribes of Montana into reservations. It was rightly supposed by the Police that many of these Indians would seek refuge in Canada. Thus Police Headquarters should be farther south and west. James Mcleod, the new Commissioner, left Fort Livingstone in August, 1876, with most of the Police force; but 32 were left at the post. The posts at Macleod, Walsh and Calgary were being reinforced. By 1878, only caretakers were left at Fort Livingstone.

The last summer of Fort Livingstone's short existence was made enjoyable by the celebration of May 24th, the Queen's birthday. A riding drill was performed on the parade grounds and a cricket club and a Police band played for the first time. A program was given, opening with the band playing "God Save the Queen" and a 21-gun salute. Sports were held in the afternoon and Mrs. French distributed the prizes.

But the departure of the Police was not the end for Fort Livingstone. The North West Territories Act was proclaimed on October 7th, 1876. By this proclamation, Battleford became the Territorial capital in 1877, but Fort Livingstone was to be the temporary seat of the government. Lieutenant-Governor Laird took residence in the house formerly occupied by the Commissioner of Police. Laird remained there from November, 1876, till August, 1877, and in this building the Council meetings of the North West Territories were held. It was here that Laird was sworn in as first Lieutenant-Governor of the North West Territories.

One member of the Council made a long tedious trip to be present at the meeting. Colonel Macleod had left Fort Macleod early in December. He travelled by buckboard and stage through United States, going via Fort Benton, Helena, Bismarck, Dakota and Winnipeg. There his wife joined him and they then travelled by dog sleds. A guide joined them at the point where Gladstone, Man., now stands. It was January and they had five trains of dogs with four dogs to a sleigh. The Council meeting got under way a few days after the Macleods arrived.

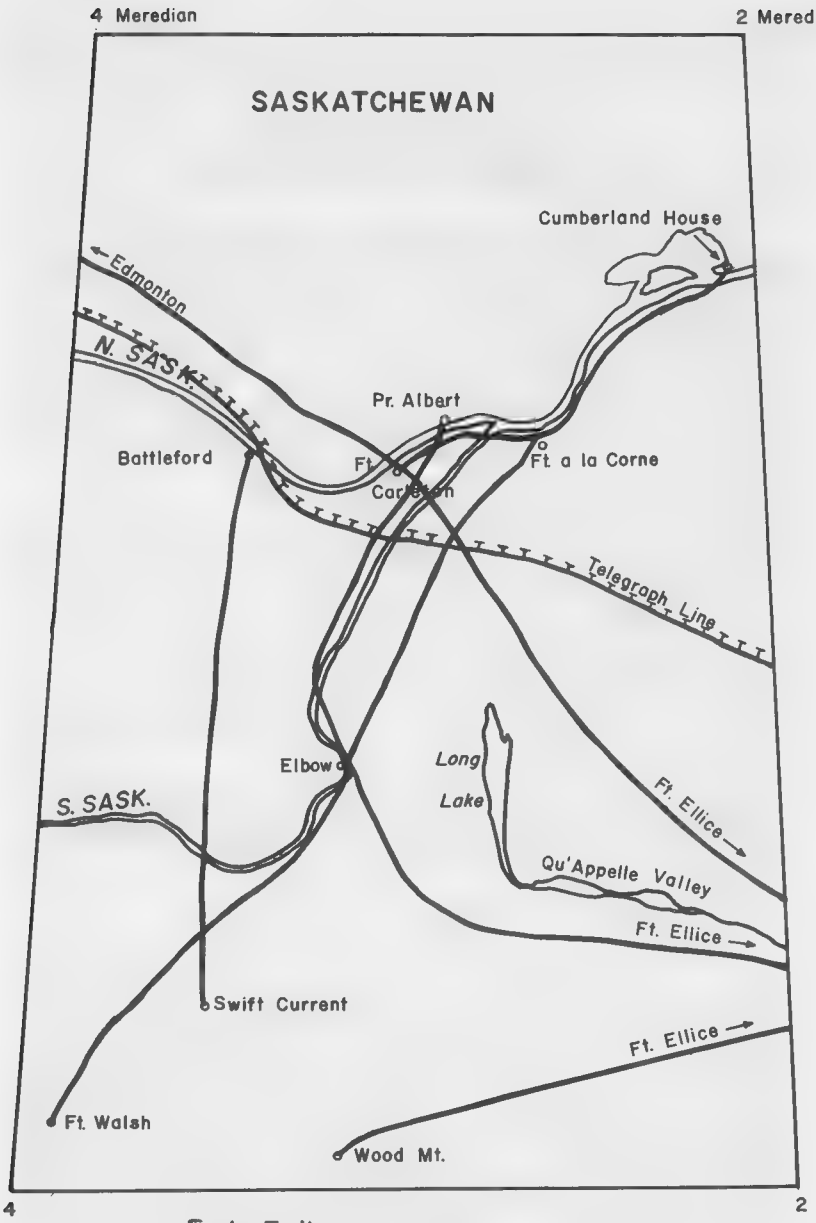
The Council of the North West Territories consisted of: Lieutenant-Governor David Laird, Magistrates Hugh Richardson and Mathew Ryan, and Colonel Macleod, Commissioner of the North West Mounted Police. Amedee E. Forget was appointed Clerk of the Council. The Speech from the Throne was read by Lieutenant-Governor Laird and Mathew Ryan gave the reply. A number of bills were introduced. On the last day, twelve ordinances were passed. These ordinances pertained to: registration of deeds, control of infectious diseases, protection of buffalo, prevention of gambling, prevention of forest and prairie fires, and administration of justice. Most of the members left after the conclusion of the Council meetings. Macleod returned to Fort Macleod. Lieutenant-Governor Laird left in August, 1877, to negotiate an Indian Treaty at Blackfoot Crossing, and then he moved to his new capital at Battleford. Commissioner Macleod wrote rather a human side to the first meeting of the Council. He wrote, "There were three members, Richardson, Ryan and myself; the first two do not speak to each other and Ryan does not speak to me. I have proposed a triangular duel to settle the matter. . . ."

After this meeting of the Council and with the Police gone, Fort Livingstone was deserted. It was written, "The buildings are only shells and around them

are scattered rusting and rotting implements of every description". In 1884 the buildings were destroyed by a prairie fire. The cairn of remembrance, the boulders, stones, good pasture and snakes are still there. The wintry blizzards still blow; the ducks still dive and play in the river and nest in the marshes. But gone are three Councillors who failed to speak to one another, the drafty buildings, the attractive Police Force and the first formal Government of Saskatchewan.

Battleford-Swift Current Trail.
At Highway 4 and Central Ave., Swift Current.

From Troy (Qu'Appelle) to Battleford.



Early trails across Saskatchewan.

EARLY TRAILS OF SASKATCHEWAN

Early Trails and position of the Plaques.

Battleford-Red Deer Forks—west of Mantario.
Battleford-Swift Current—in Swift Current.
Battleford-Swift Current—north of Red Pheasant.
Bone Trail—north-east of Delisle.
Boundary Commission Trail—south of Roche Percee.
Carlton Trail—south of Duck Lake.
Edmonton-Saskatoon—south of Baljennie.
Elbow-Fort a la Corne—in St. Louis.
Fort Carlton-Fort a la Corne—River Street in Prince Albert.
Fort Carlton-Green Lake Trail—north-east of Leask.
Fort Ellice-Fort Carlton—north of Spy Hill.
Fort Ellice-Elbow—north-east of Bethune.
Fort Ellice-Wood Mountain—On Trans-Canada Highway at Moosomin.
Fort Walsh-Fort Qu'Appelle—south of Moose Jaw.
Fort Walsh-Wood Mountain—17 miles south of Shaunavon.
Troy-Prince Albert—west of Humboldt.

* * *

Man has ever had nomadic instincts; far fields have always looked green. Perhaps that is why the world was made large and round; man could travel and, keeping his forward direction, would return home again. But this urge to see beyond, has given us explorers and the knowledge of the lands lying beyond. How else would man have known of America, Australia and the Polar Seas? Man's determination to explore was stronger than his fear of falling off the edge. Thus he kept reaching

out to know what lay in the distance, the far beyond. The great wide expanse of prairies must have enticed all who saw them.

The earliest prairie trails were made by the Indians, perhaps going to areas for better hunting. Or it may have been for a source of water, to visit friendly Indians, or make raids on their enemies. When buffalo were scarce the whole tribe moved to better quarters, carrying or drawing on travois their few but precious possessions. Most of the real toil would be done by the squaws, for the braves hunted and fought. But the braves would lead the way, trails would be made, and later voyagers tended to follow the old trails.

With the coming of fur-traders, posts were set up and the trails led to stockades where furs would be exchanged for the needed ammunition, guns and knives and perhaps food. At first these posts were set up by the Hudson's Bay Company along the Bay. But later, as the independent fur-traders came in by way of inland routes, inland posts were set up. The North West Mounted Police came to the West after 1873 and their posts made other centres to which trails led. The earliest trails of which we have most knowledge were the ones leading between fur-trading posts and those of the Mounted Police.

These early trails were paths to reach another inhabited spot by taking the shortest routes which would be accessible. The trails would have many circuitous ways to avoid the sloughs, swamps, rocky hills and bridgeless rivers. At times the flooding rivers would have to be avoided. Routes where spring water could be obtained would be popular. Sources of wood or buffalo chips for camp fires would have to be considered. Sites for camps sheltered by bush or hills would be sought. In Indian country a broad open space for a camp site would be chosen. There, wagons and carts could encircle the camp-

fire and sleeping voyagers, while guards stood at attention to keep off any marauders. Trails across lands with food prospects—buffalo and deer—would be chosen, but burned out areas with little or no vegetation for oxen or horses would be avoided, and areas inhabited by hostile Indians would be dangerous.

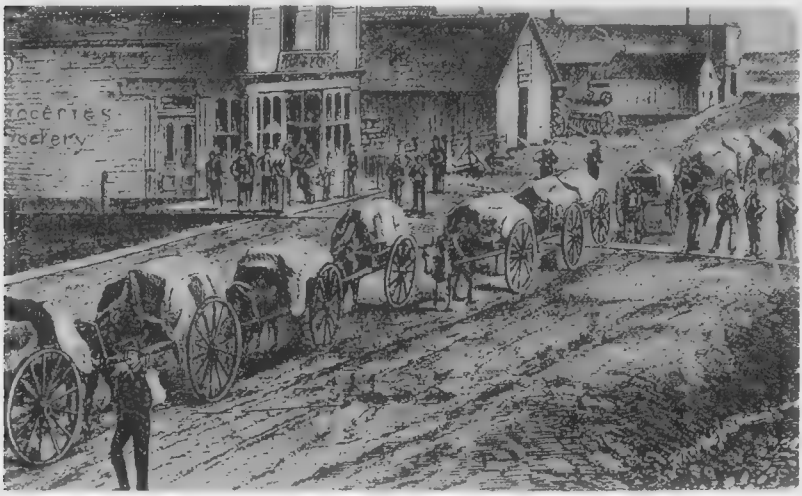
Early settlers at first brought in oxen and later horses. The lumbering wagons and men on horseback came afterwards. If the trails were mainly by water, canoes would be carried. Pemmican was always a life-saver on the trails; it was easily carried, did not spoil and was most nourishing. Winter travel on the trails was a trial. There was snow to wade through and blizzards in which to lose one's way. High winds would freeze the exposed parts of the body. Some days were so blustery and dangerous to follow the trail that everyone huddled in camp. Often in winter, dog sleds were used and food for the dogs must be carried, too. Good camp sites would be used again and again by other travelling parties.

The ox-cart, which is the symbol today of the old trails, was an intriguing conveyance used by the early settlers. In the earliest times the carts were made entirely of wood. Dried strips of leather, perhaps buffalo, were used for tying instead of using nails. Even the rims of the wheels were wrapped with leather. These wheels had to be kept wet or they would fall apart. It was many years before metal was used as rims. Drawn by patient oxen, these lumbering carts could be heard squeaking for miles across the prairie. When one trail became worn or muddy the oxen took a wheel trail; this left four or often more distinctive markings across the prairie. Where farm cultivation has not obliterated them, these markings can often be discerned yet.

Beside the discomforts of the long trails and camping, there was often the loss of the oxen and horses. Oxen

might wander away and in a morning's fog could hardly be located again. The Indians held that stealing horses was a game of cleverness and strategy. They crept up by stealth in the night, unfastened the hobbles of the horses and were gone. But in the morning the men of the trails were miles from their destinations and without means of travel.

Few evidences of the old trails are left and few of today's paved highways follow the direction of the old trails. A plaque of the Fort Ellice-Wood Mountain Trail stands by the Trans-Canada Highway at Moosomin. But the old trails mainly crossed the province farther north than our highways, or often the trails ran north and south. But the trails served their day and generation of voyagers who opened up the province of Saskatchewan. Its present paved highways, railways and air fields are but developments of those meandering trails. The growing cities and towns, the fine farm homes, the waving fields of wheat, oats, barley and flax and the many loyal Canadians of varied nationalities are worthy progeny of the age of the trails, now gone.



Train of Red River Ox Carts.

TELEGRAPH FLATS was
the first site of the
settlement which became
Battleford, capital of the North
West Territories. Locations near the
Fort on the Battle River just west of
here were chosen in 1875 to become
the seat of Territorial government,
and Saskatchewan District
headquarters of the North-West
Mounted Police. The Hudson's Bay
Company and western terminus
of the Dominion Telegraph
arrived in 1876. The next
year territorial government
offices were erected on the
heights above. The Saskatchewan
herald, first newspaper in the
territories west of Winnipeg, started
publication in June, 1878. Repeated
flooding soon forced the settlement
to higher ground nearby, and after
1882 the town gradually moved across
the river to be near the Mounted Police
Barracks.

Plaque at Telegraph Flats.

TELEGRAPH FLATS

The plaque commemorating Telegraph Flats, the western telegraph station in Battleford, stands one-half mile east of Highway 4 on the municipal road to Baljennie. The inscription reads:

"Telegraph Flats was named in 1876 when the Dominion Telegraph Company opened its western terminus office here. That year the Hudson's Bay Company built a trading post here, and the North West Mounted Police force established its Saskatchewan District headquarters north of the Battle River. The height south of the flat was selected as the site for the capital of the North-West Territories in 1876 and named Battleford. In 1877 government offices and a residence for the Lieutenant-Governor were erected. Here in August, 1878, the Saskatchewan Herald, first territorial newspaper, started publication. A small settlement developed on the flat, and a townsite was surveyed in 1882. A gradual move to the north side of the river near the Mounted Police Barracks was hastened when the Indians burned part of the town during the rebellion of 1885."

* * *

When the Dominion Telegraph Company opened its western office just south of Battle River, a small settlement grew up about it, and a townsite was surveyed there in 1882. The telegraph line with its swift communication played an important part in the development of the West. It also helped during the throes of rebellion. Police could be notified, troops called and needed supplies ordered. To the Indian bands who roamed the prairies, this long line of wires attached to poles was

sheer magic. White man could listen to "speaking iron" and know what Indian do back at Red River. With awe the Indians viewed the too heavy wires on the too weak poles which rotted off in two or three summers. But then white man cut more poles for magic wire. Perhaps at times the Indians' awe turned to distrust and they broke the offensive wire; but no use, white man come and fix. For the white man the new line was mechanical progress. He could get quick news and save himself the weary miles through snow, swamp and endless stretches of prairie. He could keep in touch with the outside world while in the great lone land.

During the summers in the '60's, as many as 4,000 carts were travelling west from the Red River to the buffalo hunt. The hunters, mainly Metis, travelled in large parties for protection from the Blackfoot and Sioux Indians. There was a busy camp life with women and children making up the party; these useful attendants cut up the meat and dressed the skins. But changes came; the Mounted Police reached the West in 1874. The route of the new railway was surveyed and the Dominion Telegraph line was to follow the railway route. The coming of the Mounted Police and the building of the telegraph line made possible the Canadian Pacific Railway.

The proposed route of the railway was to be from Selkirk, pass between Lakes Winnipeg and Manitoba, go westward near present-day Pelly, cross the South Saskatchewan River north of present-day Saskatoon, skirt the Elbow of South Saskatchewan River and run westward to Battleford and Edmonton. It was thought that the telegraph line should follow the line of the railway. About 1,000 miles of the telegraph line, extending from Winnipeg to Edmonton, was built by the Dominion Government. Telegraph offices were opened up at strategic points along the way. This proposed line was much

north of the route where the Canadian Pacific Railway was eventually built.

In 1874, the Government contracted with Sifton, Glass and Fleming, of Winnipeg, to build the line from Winnipeg to Livingstone, 12 miles north of Pelly. The telegraph office was called Pelly and this part of the line was completed in July, 1876. Its construction had cost on the average $492 a mile in the wooded areas, and $189 on the prairies. Sixteen dollars plus the profits of the line was allowed for maintenance and operation. As there was no telegraph line from Fort William to Winnipeg, the Government built a link with the American telegraph that messages might come from the east.

The second section of the line was completed in November, 1876. It ran from Livingstone to Humboldt, crossed the South Saskatchewan River at Clark's Crossing, south of present-day Saskatoon, and extended to Battleford. A station was set up near Humboldt, with Miss Linderburg as operator. She was an expert telegraph operator, but what a lonely life for a woman living in a log hut, with but earth for the floor! There was no one living within a hundred miles, except the Indians and half-breeds. A few Mounted Police and the travelling lineman passed that way. Miss Linderburg later married George Weldon, the lineman. But the hard conditions under which Mrs. Weldon had lived while telegraph operator at Humboldt undermined her health, and in later years she was quite unable to walk and had to be carried about.

One great difficulty was maintenance of the lines. Often a lineman had 100 miles of line to keep in repair. The poplar poles would rot off with the dampness; buffalo would use the poles for scratching posts and break them down; wires would be broken by falling trees. One story is told of a lineman setting out from Battleford

for Fort Carlton in the depth of winter. Dogs drew the flat sleigh with the lone lineman's equipment. There had been a slight fall of snow the night before. After a few miles' ride, the morning sun reflecting on the snow caused the lineman snow blindness. His lead dog had been purchased in Fort Carlton and, trusting to the animal's guidance, the lineman clung to the sleigh hoping the lead dog's instinct would take them back to Fort Carlton, and it did. Chilled to the bone and tortured by his blindness, the lineman came safely through. He heard voices; the dogs stopped. Kind hands lifted the lineman from the sleigh and he was soon warmed, fed and given medication. He later made the return trip to Battleford. This near casualty was but part of the lineman's work. In spring and autumn fires took their toll of the wood poles. In wet weather wires running through leafy groves lost much of their current.

It was not until November, 1877, that the line was extended to Grizzly Bear, between Battleford and Edmonton. There was no office opened here, but Robert McKernan, who was settled there, could operate the telegraph and he sent messages for the Police or Government. In 1878, the people of Edmonton asked the Government to extend the line to Edmonton. The Hudson's Bay Company contributed the poles and most of the labour. The contractor, Mr. Fuller, supplied the wire and insulators. This section was completed in January, 1879. The contractors fixed a tariff of $3 for ten words from Edmonton to Winnipeg, $2 from Battleford to Winnipeg, and $1 from Battleford to Edmonton. The press was given a rate of half a cent a word and the "Battleford Herald" made good use of the wires.

Some problems arose with the Indians, who naturally resented the contractors cutting poles on Indian territory. When the line builders reached Fort Carlton, two Chiefs heading a band of Indians asked if the line-

men intended cutting poles and hay for wintering cattle. Not understanding the questions, the linemen secured an interpreter who presented the question. The linemen answered that they must cut poles and also hay for winter. The Indians replied that the Government had promised them a treaty, and Governor Archibald had made many promises which had not been fulfilled. Now the Government was sending "the speaking iron" without asking their permission. The Government had made a treaty which arranged for the district as far as the South Saskatchewan River, but no farther west. Then the Indians forbid the cutting of poles or hay farther west than the river until a treaty had been made. The construction party asked the advice of the Hundson's Bay Company men; their answer was to cut no poles or hay and pile the wire, brackets and insulators in a spot protected from fire, and wait until the Government made the treaties.

Other uses than the transmission of telegrams was found for the new lines. Medical books were placed at the head office at Battleford; these gave information as to the procedure in case of illness or accidents. The operators gave this help freely to any who asked for it. It was often rather rough medical treatment, but with no doctors within hundreds of miles it was an aid to alleviate suffering. Another use for the new telegraph line was long distance checker playing. Players at Battleford would challenge players at Edmonton or Fort Qu'Appelle. For a time, McLean of Fort Qu'Appelle was the champion, but Battleford brought in a young French-Canadian to work there. He could speak little English, but he could play checkers, and soon won every game on the line. Thus they had sports at the lonely telegraph stations.

About 1882, the line east of Humboldt was abandoned; a new line from the east was constructed to Fort Qu'Appelle; it would connect with the C.P.R. telegraph

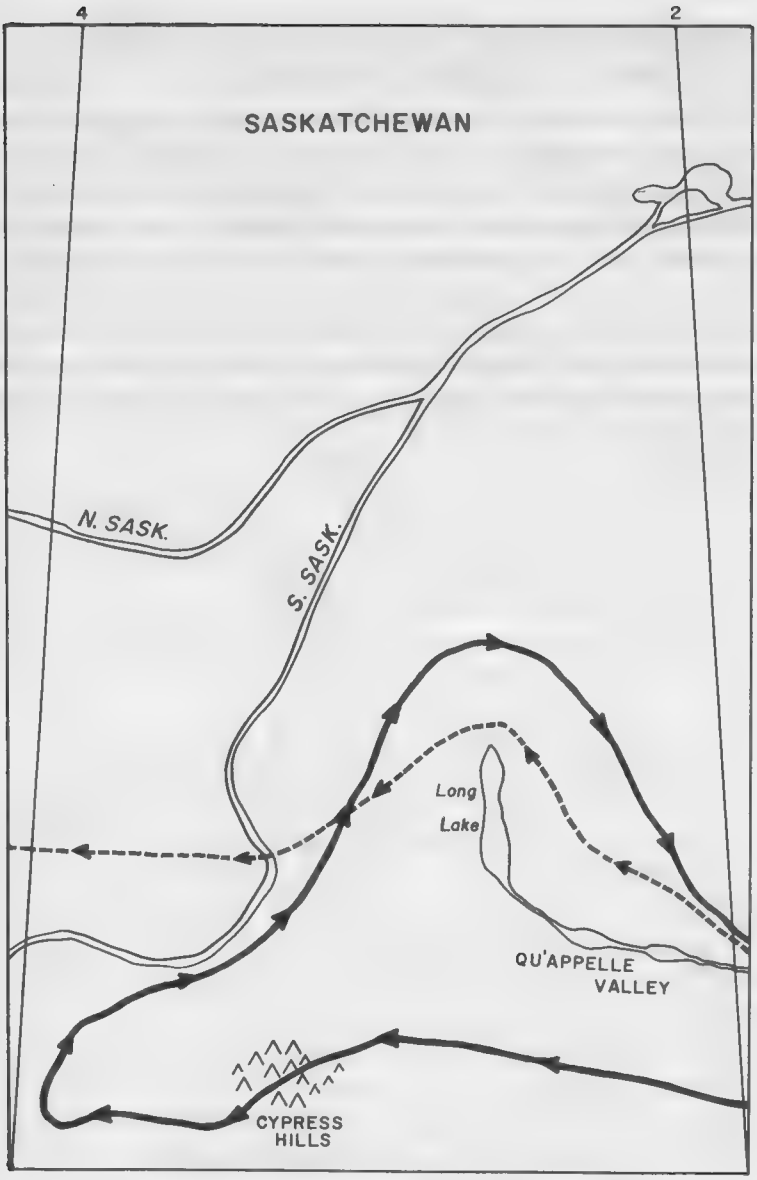
lines. To make connections to the western points of Battleford and Edmonton it necessitated the messages had to be carried the 80 miles from Fort Qu'Appelle to Humboldt. Mail carriers or reliable travellers carried the messages to bridge the gap. A line between Fort Qu'Appelle and Humboldt was begun in the autumn of 1882 and completed the next summer.

In 1883, Prince Albert petitioned the Government to give them telegraph connections and they would provide the poles. The Government was favourable to opening an office with connections from Clark's Crossing. Unknown to the Prince Albert citizens, the new telegraph office was to be located at Goshen, four miles from Prince Albert. When this was learned, there was a near-riot by the Prince Albert folk; some poles and wires were torn down by the disappointed citizens. The trouble was reported to Ottawa, but quiet was restored by opening offices at both Prince Albert and Goshen.

The telegraph line was of great value when the Rebellion broke out in 1885. Without the authentic news by telegraph, many wild stories of victories by the Indians would have been believed and more Indians would have joined against the Government troops. It had been expected that the line from Clark's Crossing to Prince Albert could have been effectively used, but the rebels broke it in so many places that mounted messengers had to be sent instead. When Riel was captured, orders came to the despatcher at Clark's Crossing that no mention of Riel's capture was to be made over the wire. It was first decided to have Riel tried at Ottawa, and General Middleton feared if the people knew that Riel was on the train there would be unwanted demonstrations en route. However, it was decided to hold Riel's trial at Regina, and he was taken on board the "Northcote" steamer. During the rebellion telegraph lines were

extended from Calgary to Macleod and Lethbridge, also from Moose Jaw to Wood Mountain.

The greater part of the Government telegraph lines have been abandoned and company lines are now used. But eager school students are still finding old insulators or telegraph brackets and sending them to the Archives Department at Regina for identification. The old order passes away to be replaced by company telegraph lines, which are losing place to the telephone. It, too, is being replaced by the radio and television. Perhaps some of the students in our schools today will improve even on the magic of television.



Voyages of John Macoun in Saskatchewan

1879- ←----←----

1880- ←——←——

JOHN MACOUN

Canadian Explorer and Naturalist

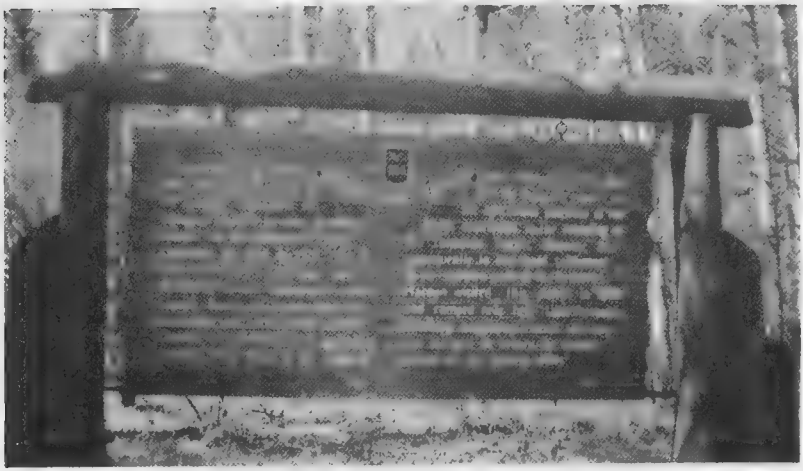
A Memorial to John Macoun stands in the Shaunavon Recreational Park, Cypress Hills, three miles north-west of Southfork.

* * *

Assistant Director and Naturalist to the Geological Survey of Canada, John Macoun visited many areas of our country. He gathered botanical specimens and data regarding climate, plants and birds. The West was just opening up and many unfounded stories of the country were abroad. Macoun made western trips and observations which corrected the early impressions of the West. His reports of the great possibilities for agriculture in the southern plains of the prairies changed the proposed route of the Canadian Pacific Railway farther south, and brought in an influx of settlers. In his trips, Macoun had camped in the Cypress Hills and wrote, "In all my wanderings, I never saw any spot to equal in beauty the central plateau of the Cypress Hills".

Macoun was born in the parish of Maralin, County Down in Ireland in 1831; originally the Macoun family was Scottish. The Irish, in 1641, had rebelled against the settlers brought in by James I of England. Many settlers were killed, and Cromwell brought in troops to retaliate against the Irish. Evidently, Macoun's ancestor, James Macoun, had fought under Cromwell and was granted land and remained in Ireland. The house in which John was born, was the largest and strongest built in the village; apparently it was the fort for protection in case of attack. The house had a garden surrounded by

John Macoun.



Memorial for John Macoun in Shaunavon,
Recreational Park, Cypress Hills.

a bank and ditch; many rare shrubs grew in the garden. John's father had joined the army and fought in the Rebellion of 1798 in south Ireland; his father died while John was but six years of age.

John attended the parochial school of the established Anglican Irish Church. As no Roman Catholics attended this school, he and his schoolmates thought it their duty to fight the scholars of the Catholic school when they met en route. As John was left-handed, his fists were always a surprise to his antagonists. Mother tried to keep the children occupied with garden projects, but John preferred to go out, dig up flowers from the fields and bring them to the garden to plant. He was always busy doing something. He knew where 108 birds' nests were located; he helped his uncle on the land; at a time of a flood along the river, John fortunately rescued four webs of linen cloth which had been bleaching on the green along the river.

John's older brother, Frederick, who would own the entailed property when he was of age, decided he would sell the home and go to Australia. Frederick sold the property but his mother, who had a brother in America, begged Fred to go there instead. The family left from Belfast in 1850 when John was nineteen. They sailed on the "Chester" which carried 387 passengers. It was a sailing ship and a bad storm blew up the first night. The ship began to leak and all hands were called to man the pumps. When daybreak came, it was seen that the portholes had been left open when the ballast was loaded. No wonder the boat leaked! However, the next three weeks were fine and sunny. By the end of May the ship was near Newfoundland and a high wind sprang up; the sails had to be taken down. But later it calmed and the "Chester" reached Quebec. The next day they left for Montreal on the "John Munn", a flat-bottomed

boat. From Montreal they took a boat to Kingston and Belleville.

At Belleville, they stayed with Robin Archer, a friend of their uncle. But Frederick and John were anxious to see their uncle, and two days later started walking north to Seymour, 32 miles distant, which they thought was the uncle's home. When they reached Seymour, tired and hungry, they asked for Alec Nevin and found he was still ten miles distant. But the woman of the house where they called saw their plight and gave them liberal bowls of bread and milk; refreshed, they plodded on. They reached the uncles that evening.

They found him living in a one-roomed shack but had a frame house in the course of erection. The next day they sent a wagon down to Belleville to bring the other members of the family. They had intended farming but found the land covered with trees and mostly taken up by settlers; money would be needed to get started. Frederick went to work with a farmer in the harvest and John hired with another farmer as general help. As soon as possible Frederick bought one hundred acres with eleven acres cleared and a shanty on it; he and his mother moved there. None of them knew anything about the use of an axe. Frederick became so discouraged, trying to chop down trees to build a house and fighting off the attacks of black flies, that he was ready to leave Canada. John told him, "Stay a year and try it". The neighbours helped with a "Bee" and finally Frederick was content and stayed on that farm all his life.

John's work was mainly picking up stones off broken land. He had a stone-boat and oxen and drew the stones and piled them along the fences. He had trouble with "haw" and "gee", thinking these were the names of the oxen. After John's summer work, he came to his brother's new home and they began underbrushing—cutting small

trees and gathering them into piles or windrows for burning. For this labour he received $7.00 a month. After the winter came on, John went to work in the woods to measure logs and keep men's time. When spring came he began clerking in the store at Campbellford. Then he hired with a Mrs. Carlow for a year at $10.00 a month and board.

About this time John became acquainted with a farmer named Fraser, who had been a gardener in England, and he roused interest in John for the different flowers. He gave John a book of the plants of Northumberland and Durham, in England, printed in 1806. John studied this book most enthusiastically; this led to his study of Canadian flowers which he saw.

Mrs. Carlow had an old farmer named Ivey as her foreman and a young man to take care of the horses, but John did just the odd jobs. That summer Mrs. Carlow had given ten acres of bushland for the site of an Anglican church and rectory. She asked Mr. Ivey to go and survey this plot, but he had to confess he could not do it. She was quite indignant; she had three men hired and no one could do that simple job. John spoke up and said he would try to do it. So he ran the boundary lines and made brush fences about the lot. When the surveyors came, his measurements were almost correct. Mrs. Carlow was much impressed and she asked John to take part in the private lessons which her nephew was given each evening.

John tried farming on his own, but the returns were so small he decided to become a teacher. He wanted to study Botany and help pay off the mortgage on his brother's farm. His mother laughed at him as he had not been in school since he was thirteen. Grammar was his biggest problem, so he bought a grammar book and spent three days studying it. He walked 43 miles to

interview an Inspector who questioned him and advised him to get into a school with a good teacher for three weeks and he would probably get a certificate after that training. John went to the school at the Inspector's village and triumphantly went home in three weeks with his certificate to teach. After several unsuccessful applications, he got a school for six months at $14.00 a month and board 'around' with the families.

John learned his Botany from investigation of the plants and flowers and then worked out their classification from books. He taught school for two and a half years in Brighton township, and during that time was collecting plants, describing and naming them. In August he went to Toronto to attend Normal School. At his boarding house with Mrs. Wadsworth, was her son, a third-year student in Botany. On Saturdays John and the student went out into the fields. John's knowledge was of woods and fields and the student's from lectures and books. They supplemented each other,. At Christmas, when the Normal session was ended, John was engaged to teach at Castleton in Northumberland County.

In Castleton, the village doctor understood Botany and he and John became friends. Dr. Gould took John on field trips to Rice Lake Plains and gathered specimens. John would rise at four o'clock and have quite a collection before breakfast. He had no glass or microscope, but sent his troublesome specimens to Professor Hicks of Toronto to identify. That fall he learned a Belleville school was vacant and he applied and was appointed teacher. He spent all his spare time in natural history and bought some good books. He also began collecting grasses and mosses. In 1862 he married Ellen Terrill of Wooler, Ontario. Then in his own home he commenced a permanent herbarium. He secured a book containing chapters on rocks, animal and plant life, and he began to see the great connection between them.

Professor George Lawson of Queen's College visited John and invited him to join the Botanical Society. Thus communing with other botanical students was helpful.

In the summer of 1867 John, with Tenill, a teacher at the Deaf and Dumb School, and Riezen, School Inspector, spent the summer at the Muskoka Lakes. John was botanist, and gathered large collections of many new species of plants. That year the Principal of Albert College, Belleville, asked John to lecture at the College, in Natural History.

During the summer of 1869, David Watt and George Barnston of Montreal asked Macoun if he would take a botanical trip to Lake Superior; they would pay his expenses if he gave them most of the specimens. Macoun was glad of the experience and left by boat from Collingwood and spent two months at Port Arthur and Fort William. He secured a large collection with many rare specimens. The rare plants Macoun would refer to a specialist for classification and naming. Back some distance from Lake Superior, he found many plants identical with those north of Belleville. Each summer Macoun spent his holidays in a different district. He found Laurentian rocks produced a distinct flora from that of limestone rocks which had plants of a warmer climate.

The British Government sent out Captain Palliser and a party to explore in western Canada in 1857. They spent four years in the west and their report stated that it was impossible to make a railroad through the Rocky Mountains; also they reported that most of the Canadian prairies were part of the American desert. The four provinces of Ontario, Quebec, New Brunswick and Nova Scotia joined into the Dominion of Canada in 1867; they asked England to arrange for the transfer of the Hudson's

Bay charter to Canada. Thus, Canada acquired this territory in 1869. British Columbia joined Canada in 1871 with the provision that a linking railway would be built.

During the summer of 1872, Macoun was again going west to Lake Superior for Watts of Montreal. He had received a long holiday from Albert College that he should have time to visit Manitoba and the prairies, too. On board boat he met Dr. Grant and Sandford Fleming, Chief Engineer of the Canadian Pacific Railway. They asked Macoun to accompany them to the Pacific coast as their botanist; he agreed to join them.

Fleming wished Macoun to take notes of the country through which they passed. The party had to travel by wagons and steamboats as they made their way toward Rainy Lake and Lake of the Woods. When they reached Oak Point, where the prairies began, wagons were their only conveyance. As they rode along Macoun would often scramble down to secure some plant he wanted. A Scotsman on board called to the driver, "Tell yon man, if he wants a load of grass, not to fill the buggy noo; A'll show him a bonnie place where we feed the horses".

They reached Fort Garry and travelled westward to Portage la Prairie. They had six Red River carts and two buckboards. They crossed the Assiniboine River at Fort Ellice and drove into Qu'Appelle Valley. Here Macoun found some new specimens. After hearing the Palliser report the party was surprised to see such a fine country. They crossed the Saskatchewan River at Batoche's Crossing and drove on to Edmonton. Fleming asked Macoun and Horetzky to continue to Peace River and down to Fort Macleod to report on the mountain passes and flora of the country.

Macoun, Horetzky and two helpers went north; they were delighted with the Peace River Valley; they stop-

ped their horses to gaze. They followed the Peace River through the mountains and arrived at Fort Macleod on November 5th; winter was just commencing. From here Macoun left with a half-breed and an Indian for Quesnel on the Fraser River. To catch his stage to Victoria, Macoun made a treacherous crossing of the Fraser River, but he made it safely.

Macoun spent Christmas at Victoria and took the boat to San Francisco and the train to Ottawa. There Macoun gave his report on the 1872 trip. It was so comprehensive and well received, that Dr. Selwyn, Head of the Geological Survey, exclaimed that Macoun must go with the Survey in 1875. Macoun gave his consent.

In April, 1875, Macoun left by train for San Francisco and then by boat for Victoria, where he joined the party and his duties began. He was to take note of the flora, climate and agricultural potentialities of the country through which he passed. They followed the Thompson River north. A horse had been provided for Macoun, but to gather specimens he was walking. He met three grey wolves; he looked for a tree to climb but that was none. He seized his knife and yelled. The wolves still stared, then turned and walked away. The party climbed Stuart Lake Mountain and Mount Selwyn for specimens. Macoun went down the Peace River; they had a wretched voyage, with rapids, mosquitoes, and no matches; they were living on a diet of raw pemmican. But they reached Fort Chippewyan and wrote of the tar sands on the Athabasca River.

They were 33 days covering the distance from Fort Chipewyan to Fort Carlton. There Macoun greeted Captain Crozier of the North West Mounted Police, whom he had known at Prescott. At Fort Carlton, Macoun bought a light wagon; the half-breeds furnished the horses and they set out for Winnipeg, 600 miles

distant. They reached Winnipeg in 21 days; Macoun paid the half-breeds his fare, $45.00. He caught the stage for Fargo, Dakota, and took the train from there back to Belleville.

At Belleville, Macoun again took up his studies and began his report. His observations and findings on this trip were turning his thoughts to the reasons for conditions. This led him to an intensive study of climate and its causes. His report on the country between Port Arthur and the Pacific was published in the Railway Journal. He claimed the West was not a cold, barren land as stated by Palliser. Immigrants were now moving to the second steppe. Prime Minister Mackenzie was beginning to realize the value of the western lands.

John A. Macdonald came into power in 1878. At once an effort was made to get information about the north and south regions of the Prairie country. Sir Charles Tupper was Minister of Railways and he had ten parties sent west to estimate the value of the country. Mackenzie Bowell, Minister of Commerce, asked Macoun if he would command one of the western parties. Macoun stated he would not accept the position unless he were made a permanent civil employee. Charles Tupper wrote Macoun that his appointment would be as a permanent civil employee as long as the Conservatives were in power; this was all he could promise.

Macoun resigned his position at Albert College and went to Ottawa. The leaders were asked to make estimates of the money each would need. Few of the leaders could make this estimate. But Macoun had experience and made out his estimate; it is said after making it he doubled it to be sure. However, it was considered excellent. His instructions were to explore on the prairies. The others were exploring what was termed the fertile belt of the north.

Macoun had four men in his party, David Macoun, his nephew, Sidney Savage, an ex-pupil, John Ogilvie and Wilkins, a surveyor. From Winnipeg they took a boat for Fort Ellice on the Assiniboine River. Macoun had bought four iron-bound carts—meaning iron tires on the wheels—two buckboards and nine horses. The horses were driven but the remainder was transported on the boat. When the boat needed fuel, they would stop at a good growth of green ash and get their wood supply. When they reached Fort Ellice the horses were there. The orders for travel were to rise at five and ready at six o'clock. If there was a laggard the tent pole was pulled and he crawled out from under the collapsed tent. Macoun's instructions were to go from Fort Ellice to Carlton and from there to 102 Meridian, and by compass to the head of Long Lake.

Palliser had said in his report that the desert began at 102 Meridian. The party had an odometer on one cart and travelled 16 miles a day. They passed through a wonderful country of flowers, streams and copses of poplars. They reached Long Lake; east of the Lake they had seen huge growths of mushrooms and used them every day for food. Flowers were plentiful; Macoun named it, "Flower garden of the North West". They were now on the verge of the prairie. In Macoun's words, "Looking west, north or south, a level expanse of green meadow lay stretching out before us to the horizon, without a break and without anything resembling a live animal or shrub".

They reached and crossed the Elbow of the Saskatchewan River. Macoun had been instructed at Ottawa to see if it were feasible for a canal to be built to carry water from the Saskatchewan River to the Qu'Appelle River. Macoun waited at the Saskatchewan while Wilkins and the boys worked out the project. They found it was eleven miles between rivers, but Qu'Appelle River

was 87 feet higher than the Saskatchewan River; the plan was not workable.

To cross the river at this point, they made a boat from a frame covered with waterproof blankets; with this improvised raft they got their provisions across. Macoun left for Battleford to get the provisions of flour and oatmeal he had ordered earlier. The Police at Battleford warned the men that the Blackfoot Indians were at Sounding Lake and the route the party was taking would be dangerous. Macoun said they were under orders from the Government and must go.

As they went south they noticed the Blackfoot scouts on the hills; Macoun advised they go into the Blackfoot camp before dark. Macoun met the missionary, Father Scallen, who said the Blackfoot were dying of starvation. The next day Macoun invited Crowfoot and his Chiefs for dinner and told them when leaving they would give the Blackfoot what provisions they had. But that afternoon herds of buffalo went by and the Indians shot six; Macoun did not need to give his provisions. The Macoun party went on to Calgary and the Old Bow Fort at the entrance to the Rockies and then turned back to Battleford.

On the return trip Macoun was at Winnipeg for several days. There, he was asked to give a lecture, but being a Government employee he told them he could not until his report was sent in. However, Sir Charles Tupper appeared at Winnipeg and gave permission for the lecture. Macoun gave the lecture at the Court House and Chief Justice Wood of Manitoba was in the Chair. The crowd of about 1,000 was very elated with Macoun's account of the fertile land he had seen. He told them the Qu'Appelle country had a stretch of 12,000,000 acres in the Valley. Macoun took the railway from Winnipeg back to Ottawa.

The Canadian Pacific Railway had still not reached the Pacific. Two of the mountain passes were to be explored—Yellowhead Pass on the Athabasca River, and Howe's Pass by the source of the North Saskatchewan River. When the surveyors and explorers returned they reported that there was no barrier that could not be surmounted in the building of the east-west railway. Of course there was opposition: the Americans laughed; Britain hopefully doubted; the Grit Opposition opposed the mad scheme of spending money over that frozen waste. In 1879, Macoun was called to Ottawa to work in Chief Engineer Fleming's office, finish his own report and revise reports of the others. There were a great many discussions in Parliament and Macoun had to correct misstatements continually. At one meeting of the House, Sir John A. Macdonald brought in a bill to build the railway from ocean to ocean. Mackenzie, in the Opposition, said the country was of little value and held to the opinions of Palliser and others who deprecated the whole country. Blake even said the railway would not earn enough to pay for grease on the wheels. Macoun, listening, grew so excited that he called out that his report was in Mackenzie's desk, to read it. Of course, the usher silenced Macoun.

In the summer of 1880, Macoun was sent to the west with a map marked with zigzag lines which was for him to follow, going through the worst places mentioned in his reports. His party that summer was his nephew, David, George Moore of Winnipeg, Mr. Woods of Madoc, and a Government Assistant, Mr. Jukes. The district was to be south of Brandon to the Moose Mountains. The first night at Moose Mountains a bad thunder storm frightened their eastern horses and they ran away. The men had to take the hobbles off the western horses and give chase. After a mile and a half gallop, they recovered the frightened horses and brought them back. The party

turned north-west to Qu'Appelle Valley and Old Wives Lake; then they went to Fort Walsh in Cypress Hills. Leaving Fort Walsh, they chanced upon an Assiniboine Indian camp where a Sun Dance was in progress. This is an initiation dance for young braves. The party viewed the dance and then headed for Humboldt and Portage la Prairie. From there the railway was but a short distance at Poplar Point. They got on the train and returned east.

The facts concerning the western prairies brought out by Macoun were causing quite a stir in political circles due to the discussions over the railway and its route to the west coast. Macoun gave lectures in many Ontario cities that winter and was then asked to give a lecture in Ottawa with the Governor-General present. Macoun gave the lecture and noted that the Governor-General, Marquis of Lorne, was taking notes on the information. Macoun's new values of the West gave an impetus to the new railway scheme. John A. Macdonald went to Britain and negotiated for forming a syndicate to build the railway.

The syndicate was formed and the bargain made to build the railway, to be routed across the south prairies. That summer Macoun was sent to explore around Lake Winnipeg, Lake Winnipegosis, the rivers which entered them and the Assiniboine River. He was asked to meet the Syndicate at St. Paul. The Engineer spread the railway map on the table. They had decided to Moose Jaw, but wanted information farther west. Would it be north-west to Yellowhead or west to Kicking Horse Pass?

Macoun reported the state of the country west of Moose Jaw, and James Hill, the railway magnate, raised his hands, struck the table and exclaimed, "Gentlemen, we will cross the prairie and go by Kicking Horse Pass, if we can get that way".

That summer Macoun took with him his nephew, his son James, George Moore of Winnipeg and Henry Williams of Belleville; all were young men. It was a struggle most of the summer, but the boys proved their mettle and justified Macoun's confidence in them. They spent some time at Manitoba House on Lake Manitoba; then they went to Lake Winnipegosis and Red Deer River. Once they came upon a barren land that was covered with ripe blue berries. What a feed they had! While going up a small stream they had to haul down beaver dams to get through. They found Swan River eventually and arrived at the North West Mounted Police post, Fort Livingstone. Inspector Griesbach was most kind and the party remained a few days. Then they portaged to the Assiniboine River and reached Fort Ellice.

There the party broke up; Macoun's nephew and Williams remained behind and later took up land. His son, James, and Moore went with Macoun. They hired a half-breed with horse and cart to bring their belongings and the men walked the 120 miles to Brandon. It took them three days. They took the train from Brandon to Winnipeg. There Macoun was invited to Silver Heights, home of Donald Smith (Lord Strathcona) to have breakfast. At breakfast there was Smith, Marquis of Lorne and Macoun. The Marquis thanked Macoun for his information of the western railway route and said it was correct in every detail. Macoun and James left for the east.

That winter Macdonald appointed Macoun as a permanent government employee as of January 1st, 1882. With the help of his two daughters, Clara and Minnie, Macoun began writing, "Manitoba and the Great North West". He wrote from his notes and other chapters were added by men who knew the west; the book was published that spring. During the summer Macoun did field work at

Point Pelee with William Saunders of London and Dr. Burgess. Macoun had just returned home when he was assigned to go to the Gaspe Peninsula to examine the coast. The next summer he spent doing field work in Nova Scotia at Halifax, Annapolis Valley and Cape Breton. Macoun was getting much information of Canadian plant life. At Ottawa he began to make a complete collection of all the plants of the Dominion, with an annotated catalogue.

When the Colonial Exhibition was held in London, Macoun went in charge of the Natural History section. There, the Canadian party attended many social functions. The Foreign Minister held an "At Home" for them and they were entertained at the country estate of Sir Thomas Brassey. From there they were driven to see Hastings, Battle Abbey and the Domesday Oak. Not to be outdone, the Irish National Party invited the Canadians to visit Dublin. While in Ireland, Macoun took time to visit his old home and some cousins who were still living there; he found a John Macoun whom he had met at Dublin was also a distant relative. But the time came for their return home to Ottawa. On his return home, Macoun was appointed Assistant Director and Naturalist to the Geological Survey; now there was much work to be done.

One interesting trip was made in 1898; Macoun, his wife and daughter went to Cape Breton for the summer. They located at Baddeck, visited Louisburg and made friends with Alexander Graham Bell and his wife; their summer home was at Baddeck. Bell invited Macoun to give a lecture in the schoolhouse. Mrs. Bell, who was a deaf mute, went too and had the lecture articulated for her. Macoun commented after the lecture, "The audience gave good attention". While there, as usual, Macoun was out hunting for specimens; later, Mrs. Macoun and the daughter returned. During tea, they heard the man

of the Fisheries' Department telling the landlord of an old tramp who had been hunting among the rocks, apparently for grass. Macoun's daughter exclaimed, "That was my father!" The man of the Fisheries' Department was definitely silenced.

Macoun and his wife moved to Vancouver Island in 1912; the same year he suffered a paralytic stroke which left him somewhat lame. But he did not stop his activities. He was preparing natural history specimens for the new museum in Ottawa, arranging and cataloguing specimens of birds and mammals, taking photographs of forest trees or studying sea weed. His son, James, with whom he had worked so closely and long, died January 8, 1920. This was a great shock to his father who did not long survive. He had an attack of whooping cough which robbed him of vitality and his heart gave out. He was confined to the house less than a week and passsed away on July 18, 1920, aged 89 years.

He had given unstintedly of his time and energy in the furtherance of knowledge of the Natural History of Canada. He ever had an alert and logical mind and his determination and perseverance were strong. After his stroke, he could not write with his right hand; but he persistently used his left until he could write quite legibly. During World War I, his wish was to live to see the world at peace and world conditions established for future peace. He very strongly believed in the British Commonwealth of Nations and in its destiny in the world.

MASSACRE AT CYPRESS HILLS

The massacre of a camp of Assiniboine Indians near Battle Creek in Cypress Hills in May, 1873, was a culmination of various causes. The liquor traffic and drinking was one of the great causes. The rough fighting white men were drinking it. Worse than that, they were trading it to the Indians and liquor to them was devastating. All the fire of their wild natures was aroused. There was a small population of scattered settlers in Montana; they grew to fear and dislike the Indians of the north who pushed south into United States to hunt. Across the Canadian border in Whoop-up country the duty for keeping law and order had been transferred from the Hudson's Bay Company to that of Canada, and in 1873 there were no officers of the law there. The offence of horse-stealing, with which the whole fight began, was to the Indian a game of skill in stealth; how quietly can we approach the camp of the white man and lead away his horses without being heard?

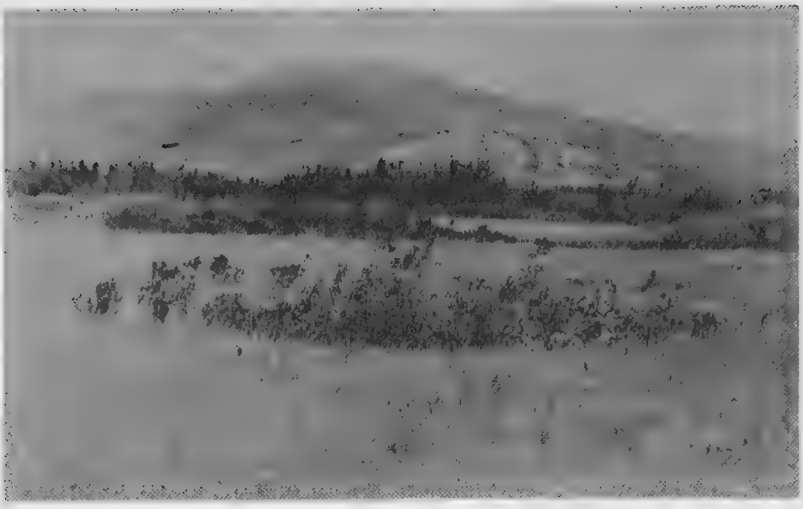
In May, 1873, a group of white hunters who had been hunting wolves camped with their packs of furs at the Teton River, intending to ride to Benton, Montana, the next morning. It was but five miles farther and there they would trade their furs. When morning came their horses were gone; they could trace the tracks which went north. It would be the Indians. The hunters strode into Benton and tried to get redress from the officials there. No, by then the thieves would be across the border and the Benton police had no authority in Canada. The officials would do nothing. The hunters bought horses and guns—a rifle and two revolvers for each. They were a group of tough, hard men who had met Indians in battle and some had also fought in the American Civil

War. They were Americans, Anglo and French-Canadians; Hammand was the leader. Angry and disappointed at receiving no help from the police at Benton, they left, riding north to follow the thieves.

Cypress Hills at this time was the centre of a large area of country replete with buffalo, elk, bear and other game. North of there was the Carlton Trail, running from Fort Garry to Edmonton, with its posts at Portage, Fort Ellice, Fort Carlton and Fort Pitt along the trail. South of this line of posts there was not a settlement until the Missouri River was reached. Fort Benton was on the navigable headwaters of Missouri River; it, too, drew a large trade in furs. Two whiskey traders, Solomon and Farwell, had a store or post on the west bank of Battle Creek. Across the creek, but on the east side and well in sight, was a 40-lodge encampment of Assiniboine Indians. Two miles farther north by the creek was the latter-day site of Fort Walsh.

The Hammand party followed the thieves' trail to the Farwell post on Battle Creek. Hammand asked Farwell about the Assiniboine camp across the creek. Farwell said he did not think the stolen horses could be there as they had only five or six at the camp. The Americans took shelter at Farwell's post and he crossed the creek and went to the Indian camp and asked the Chief about the horses. The Chief claimed there were no stolen horses there but the Crees had passed that way the day before with the horses. But he explained that the Assiniboines and Crees were friends and would fight for the Crees. They disarmed Farwell and sent him back to his own post.

Stories of the happenings were conflicting, but the story that the trial later revealed claimed that the Hammand party got two kegs of liquor smuggled into the Indian camp. The Indians spent a night of drunken



SASKATCHEWAN ARCHIVES

Cypress Hills.

revelry. Their camp was in the shelter of a cut-back hill. In the morning the Hammand hunters crept up above the camp on the hill and from there shot down the Indians. Grace, one of the hunters was killed and at least fifteen Indians lay dead at the camp. Some of the Indians fled, and exhausted tried to get succour or safety.

Another story claims that when Farwell was sent back to his own post, the hunters fired at the Indians who advanced as long as they were able. But the Assiniboine camp was wiped out. Grace's body was buried in the cellar of the Farwell post and then the post was burned.

The "Helena Daily Herald" published in their June 11, 1873, issue:

INDIANS ON HORSE STEAL
WHITES ON WARPATH.
Forty lodges wiped out by "Kit Carsons"
Ed. Grace shot through the heart.
Buried at Cypress Mountains.

Two years later five of the Hammand party were brought to trial on an extradition hearing at Helena. There were two lawyers for the Canadian Government, two representatives of the Mounted Police, Commissioner McLeod and Col. A. G. Irvine, and six defence lawyers from Montana. But the five prisoners were discharged because of lack of enough evidence for extradition to Canada for a trial. Helena town was joyous over the verdict. Later three men of the Hammand group were arrested in Canada and tried in Winnipeg in 1879. Their main defence was that the Helena trial had acquitted them and no further charge could be laid against them. The three were freed.

It was far from a commendable happening. The Indians of Canada had been massacred and no one was brought to justice for it. But there were some minor good effects. It did hurry the Canadian Government in the formation of the new Police Force. The persistence of the Police in trying to evoke punishment on the guilty ones, had a good effect on the Indians' feelings toward the Police; the Police were their friends. It also brought attention in Montana to the stern fact that the North West Mounted Police stood for law and order north of the border.

THE LEGEND OF QU'APPELLE

The Rustic Plaque is on No. 10 Highway, three miles north-east of Lebret. The inscription reads:

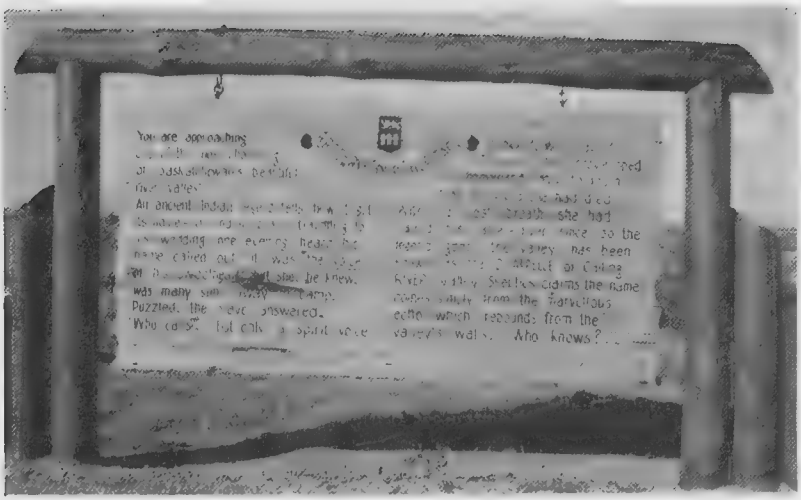
"You are approaching one of the most charming of Saskatchewan's beautiful river valleys. An ancient Indian legend tells how it got its name—An Indian brave travelling to his wedding one evening heard his name called out. It was the voice of his sweetheart, but she, he knew, was many suns away in camp. Puzzled, the brave answered, 'Who calls?' but only a spirit voice mimicked, 'Who calls?' Troubled, the brave sped homeward, only to learn that his loved one had died. With her last breath she had called his name. Ever since, so the legend goes, the valley has been known as the QU'APPELLE or CALLING RIVER Valley. Sceptics claim the name comes simply from the marvellous echo which rebounds from the valley's walls. Who knows?"

LEGEND OF QU'APPELLE

The sun sank slowly in the west;
The hues of gold and rose and blue
Touched all the hills. The wavelets' crests
Reflected back the lights anew.

Rippling in quest, the waters moved,
Bearing the lights and colours gay,
Searching as lover for his loved,
No rest until the ocean grey.

The singing birds, their voices stilled
Paused in the hush of evening's calm
Too charmed to sing the songs they willed,
Content with Nature's restful balm.



Out of the misty west there merged
A lone canoe, with an Indian brave
Rhythmically dipping his paddles, he surged
Leaving a trail of a widening wave.

His dusky form was handsome and strong;
The evening breeze scarce stirred his crest.
His eager gaze t'ward the east was long,
For a moment his paddles came to rest.

Then on and on with gathering rush,
Into the darkening east he sped.
The breaking waves stirred the evening hush
And the western sky turned a golden red.

And up on the hill so near the sky,
Hidden by shadows of light and shade,
A deer and her fawn, watched him passing by
Seeming concerned for the haste he made.

The shadows of night over hill and dale
Deepened and changed to a mystic sphere
All that was real of wood and vale,
All that was tangible far and near.

Then through the eerie silence came
The call, "Shuntona", faint but clear.
The Indian paused to hear his name
Spoken by one he loved so dear.

"Qu'Appelle, Qu'Appelle", he cried in vain
But only the echoes made reply.
"Tomorrow, tomorrow, we'll not be twain",
He answered back despairingly.

Perplexed he hurried to her home,
Paddling all the long night through,
To find she'd called and he had come
But cruel Death had called her too.

"Too late, too late", he cried in grief.
"Come back dear one, come back to me,
"This is our wedding day", he sighed,
"And we place you here by the willow tree".

Back to his life of roving and war,
Back to his chase he knew so well.
The dusky form was seen no more
In the beautiful Valley of Qu'Appelle.

But, "Qu'Appelle, Qu'Appelle", the Brave still calls
Back from the hills the echoes come.
You too can hear it when you call,
In the fairest Vale of Saskatchewan.

U.V.K.

OLD WIVES' MASSACRE

In sight of Old Wives' Lake, or sometimes called Johnstone Lake, stands the Memorial to the Old Wives who died victims of the massacre by the Blackfoot.

* * *

Many years ago—perhaps over a hundred—a great fire had swept across the Regina Plains, Qu'Appelle Valley and district. The buffalo, having no pasture for food, trekked west to the unburned grasslands. The Cree Indians of Qu'Appelle, with no meat, followed the disappearing buffalo westward. But by going west they were reaching Blackfoot country, the land of their old enemies. Cree scouts went ahead and returning reported there were no traces of Blackfoot. Travelling west, the Crees found that the fires had burned to the stoney ridges of the Dirt Hills. At the south of the hills they could see much grass and many buffalo were grazing there.

The Crees made camp and hunting began; they secured all the meat they could hope to carry back to Qu'Appelle. The women had cut the meat and scraped the hides while the braves hunted. Then the long straggling line of hunters, women and children wound about the lake-side with their travois of meat and hides. But someone saw the silent figures on horseback silhouetted against the sky on a high rock. "Blackfoot!" The fearful truth was whispered along the straggling and slow-moving line of Crees.

The long cavalcade tried to hurry and close in for defence for they knew the Blackfoot were near. A party of Blackfoot horsemen appeared. They circled, galloped, shouted and shot arrows at the huddled Crees. Faster

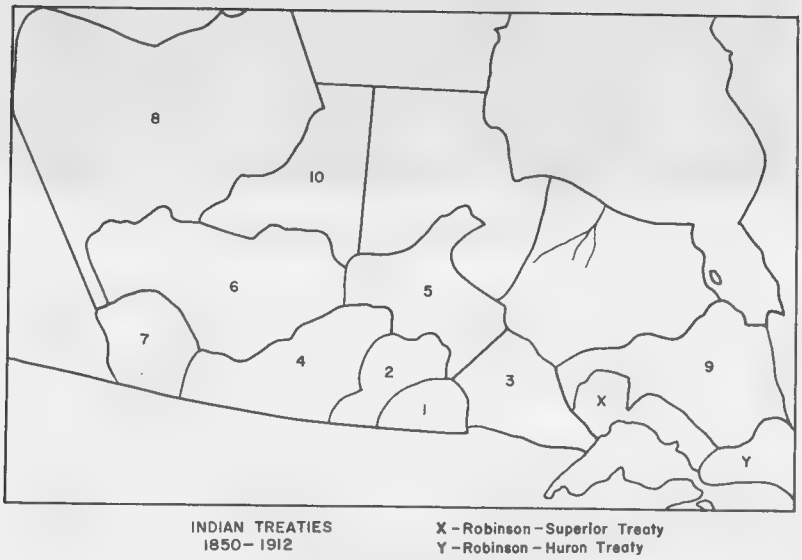
Memorial of Old Wives' Massacre.
Facing Old Wives' Lake on No. 2 Highway.

and wilder the Blackfoot galloped about their victims. The horsemen hung on the protective side of their horses and charged the Crees; then as suddenly they disappeared into the hills.

The Crees held counsel; one Cree had been killed and several wounded. The Crees knew the Blackfoot would return. How could the Crees, loaded with meat and encumbered with women and children, hope to outride the Blackfoot? An old Cree woman went to the Chief and said, "We old women have counselled and made a plan. We are no longer of any use. This is our plan. Draw up the carts as if for a defence camp. Do it in sight ere the sun goes down. The Blackfoot will attack at dawn. We old women will keep the fires burning all night. Take the young women and children and by morning you will be far away. All the Blackfoot will get will be our old grey scalps; their tribe will be the laughing stock."

The plan was carried out and all night long the old women heaped the camp fires with buffalo chips and the glow of the fires told the Blackfoot the camp was inhabited. When the Blackfoot charged in the morning at dawn, they found a few old women wrapped in blankets tending the fires. The Blackfoot were so angry to be tricked that they massacred the brave old mothers. The Cree hunting party got safely home to Qu'Appelle.

It is told that the Metis freighters would ever afterwards refuse to camp near Old Wives' Lake. They knew the ghosts of the old wives were calling from island to island all through the long night.



Areas of Indian Treaties.

INDIAN TREATIES

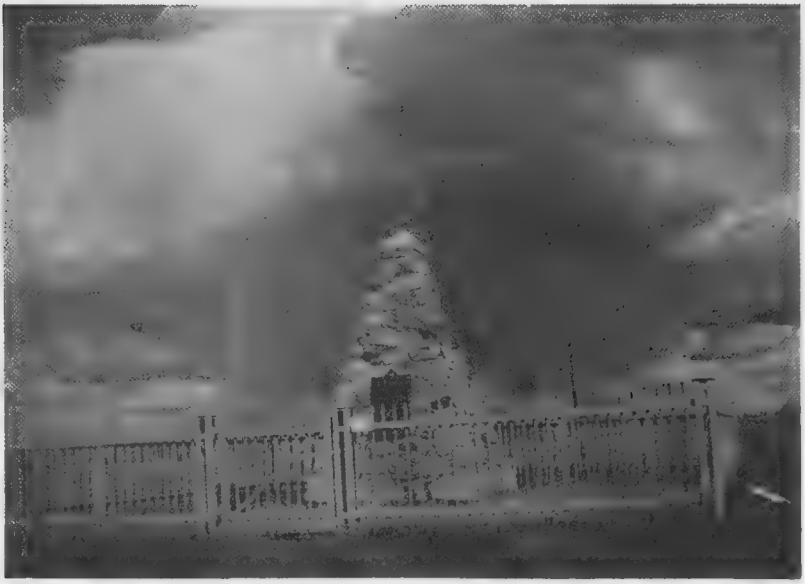
There is a Memorial to commemorate the signing of No. 4 Indian Treaty in the Fort Qu'Appelle Town Park.

On the municipal road, two miles east of Carlton Ferry, is a cairn in commemoration of the signing of No. 6 Indian Treaty.

* * *

During the regime of the Hudson's Bay Company in the North West Territories, there was mainly friendly relations between the traders and the Indians. But in 1869 the Company gave up its Charter and Canada took over the North West Territories. Beside this change in government there were other factors disturbing the Indians at this time. Puzzling changes were taking place. Surveyors were staking out the land across the long farms and Indian hunting grounds; settlers were coming in; the railway and telegraph lines were pushing west; there was violence and lawlessness south of the border; the Riel Rebellions upset the Indians' thinking; their food supply, the buffalo, was disappearing; there were ravages of the white man's diseases—smallpox and other contagious and infectious diseases. Some assurance from the white man was needed to convince the Indians that their world was not collapsing.

Every one conversant with conditions in the West at this time knew of the need for negotiating treaties with the Indians as soon as possible. In the fall of 1870, Lieut.-Governor Archibald promised the Indians that the initial Treaty would be made the next year. The Secretary of State, Joseph Howe, appointed Wemyss Simpson as



Cairn of Treaty No. 6.

Indian Commissioner to arrange for the transfer of Indian lands. Hon. James Mackay had a knowledge of Indian languages and he gave good assistance.

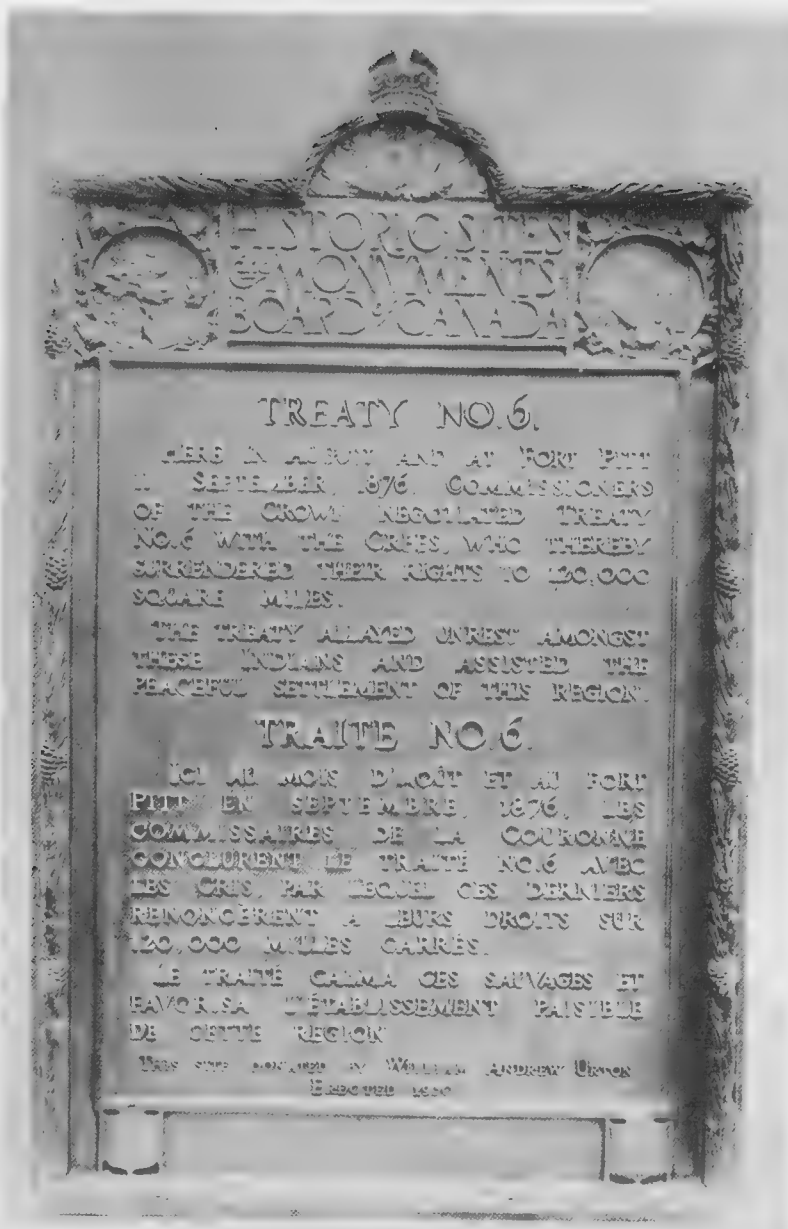
Mr. W. Simpson issued a proclamation asking the Indians to meet him at Lower Fort Garry. In July more than 1,000 Chiefs and warriors gathered at the Fort. At first the Indians maintained that there was a cloud before them and the negotiations could not begin until the cloud dispersed. The Government officials soon realized that the cloud delaying the negotiations was four Swampy Cree Indians who were in jail for breaking a contract with Hudson's Bay Company. Governor Archibald forthwith pardoned the Crees; the cloud disappeared and Treaty No. 1 was concluded. The terms of all treaties made with the Indians were much the same. Provision would be made for Indian Reserves; hunting privileges would be allowed the Indians except on any occupied land or for protection of game. Annually each Chief

would receive $25, his headmen $15 and each member of the band $5. They would be provided with agricultural implements and tools. Liquor would be prohibited. Schools would be established on the Reserves. In most instances the Indians were ready and willing to sign the Treaties. At these meetings the Chiefs were generally very dignified but shrewd in negotiations. In the words of one Chief, "When the Great Spirit planted us on this ground, we were as you were, where you came from. We think where we are is our property". The Chiefs usually showed good self-control and restraint but they could turn to sarcasm. Generally, they could keep control of their excitable warriors.

A description of the signing of the Blackfoot Indian Treaty is quite typical of the usual procedure. The Blackfoot Crossing on the Reserve was set as the meeting place. The gathering was on a spread of beautiful green valley. The Indians came in battle array — Bloods, Piegans, Sarcees, Blackfoot, and Stoney Indians. There were Chiefs, braves, squaws and children, also horses, dogs, carts and cattle. Some braves were on mounts, some in carts, squaws were on ponies drawing travois with children and camp equipment. As Lieut.-Governor Laird and Col. Macleod arrived the valley was a colourful sight. The Indians were seated on the ground close to the Commissioner's tent. The Chiefs were in front in gay blankets and feathers, fur tails and brass ornaments; the head men sat behind. The braves were in a deep semi-circle and at the rear sat the squaws and children. Of the Chiefs, Crowfoot was the most outstanding, both in appearance and ability; he had great influence with the Indians. Rev. John McDougall and Father Scallen were present; they both could speak the Indian languages. A gun sounded to announce the meeting. After the first deliberations, Chief Crowfoot said he was glad to meet Lieut.-Governor Laird and Lieut.-Col. Macleod.

Then he asked to meet and discuss matters with his Indians and he would meet the Government agent on Wednesday. The Government passed out rations for those who requested them, but Chief Crowfoot took none, no doubt fearing this might obligate him. On Wednesday the Treaty terms were outlined. There were long delays and many discussions and explanations. The Chiefs made long and flowery speeches. The Government officials promised that reservations would not be occupied or sold without the Indians' consent and there would be no interfering with the Indians' hunting provided settlers were not molested. The Indians would have the service of the Police and the freedom enjoyed by all Canadians who keep the law. Crowfoot did ask for some further explanations but after meeting with his Indians he stated acceptance of the terms. Chief Old Sun of the Blackfoot said, "Crowfoot spoke well." All the other Chiefs agreed. The Treaty was signed next day.

That day over 4,000 Indians gathered with ten Chiefs and 42 minor chiefs present. The Government officials and 50 Red Coats were present and the Police bands furnished music. Guns fired salutes and there was much hand-shaking. The Indians gave their Sun Dance and then formally accepted the Treaty. The Commissioners put their names first, then the interpreters inscribed the Indian Chiefs' names and witnessed their marks. Crowfoot was the last to sign, saying, "I will be the last to break". Speaking to the Commissioners after he had signed, he said, "I hope you look upon the Blackfoot, Bloods and Piegans as your children now . . . if the Police had not come into the country where should we be now . . . the Police have protected us as the feathers of the bird protect it from the frosts of winter. . . ." A salute of 13 guns was fired at the conclusion of the ceremonies. The Treaty money was paid to the Indians and the Chief presented an address to the Commissioners.


HISTORIC SITES
AND MONUMENTS
BOARD OF CANADA
TREATY NO. 6.
HERE IN ALBANY AND AT FORT PITT
IN SEPTEMBER, 1876, COMMISSIONERS
OF THE CROWN NEGOTIATED TREATY
NO. 6 WITH THE CREES, WHO THEREBY
SURRENDERED THEIR RIGHTS TO 120,000
SQUARE MILES.
THIS TREATY ALLAYED UNREST AMONGST
THESE INDIANS AND ASSISTED THE
PEACEFUL SETTLEMENT OF THIS REGION.
TRAITÉ NO. 6.
ICI AU MONT D'AOÛT ET AU FORT
PITT EN SEPTEMBRE, 1876, LES
COMMISSAIRES DE LA COURONNE
CONCLURENT LE TRAITÉ NO. 6 AVEC
LES CRIS, PAR LEQUEL CES DERNIERS
RENONCÈRENT À LEURS DROITS SUR
120,000 MILLES CARRÉS.
LE TRAITÉ CALMA CES SAUVAGES ET
FAVORISA L'ÉTABLISSEMENT PAISIBLE
DE CETTE RÉGION.
THIS SITE MARKED BY WILLIAM ANDREW UNION
ERECTED 1930

SASKATCHEWAN ARCHIVES

Plaque of signing Treaty No. 6 near Fort Carlton.

To the signing of No. 4 Indian Treaty at Fort Qu'Appelle.

Treaty No. 1 had been concerned with the southern part of Manitoba. Treaty No. 2, called Manitoba Post Treaty, signed with the Chippewas in 1871 was concerned with the northern part of Manitoba. No. 3 Treaty was mainly with the north-west areas of Ontario through which the Canadian Pacific Railway passed; this was signed in 1873.

During this time the situation among the Indians in Saskatchewan and Alberta districts was becoming acute. Settlers were coming in to the district and the Indians

were restless. The North West Council sent a resolution to Ottawa in 1873 that a treaty with Saskatchewan Indians should be concluded. As nothing was done, again the Council sent another protest in 1874. Ottawa then issued a Commission to Lieut.-Governor Morris, Hon. David Laird, Minister of the Interior, and Mr. W. J. Christie, Ex-Chief Factor of the Hudson's Bay Company, to effect a Treaty with the Indians of Qu'Appelle plains. This Treaty No. 4 concerned the surrender of 100,000 square miles of territory lying about Qu'Appelle Valley. There was considerable trouble in getting this Treaty signed. The Crees and Saulteaux Indians lived in this area and they had been unfriendly. The Government officials went to Qu'Appelle to meet the Indians. The Cree Indians appeared but their Chief, Loud-Voice, said "Not ready". Chief Cote of the Saulteaux tribe did not appear. Again the next day the officials came, but Chief Loud-Voice asked for two more days' delay. It was finally arranged that the 11th of September would be the day of the meeting. On the 11th no Saulteaux Indians came but business began on the 12th. It was difficult for the officials to find out from the evasive and secretive Indians just what was the cause of their discontent. Finally the reasons came to light. The Indians were disgruntled that the Hudson's Bay Company also had Reserves; so the officials explained that was land given them in payment for giving up their Charter to Rupert's Land. Another grievance came to light; in Treaties No. 1 and 2 there had been some verbal promises made by the Commissioners and these had not been written into the text or carried out by the Government at Ottawa. When this was explained to the Commission and the attached memo was found, the Privy Council agreed it was part of the Treaty and would be fulfilled. Further concessions were made to the Crees and Saulteaux which established good feeling. Treaty No. 4 was then signed.

Treaty No. 5 was concerned with Northern Manitoba and was signed on the shores of Lake Winnipeg. Treaty No. 6, referring to the north of Saskatchewan, was made in 1876 with the Plains and Wood Cree Indians and Assiniboines. It was signed at Fort Carlton. Treaty No. 7 was made with the Blackfoot of Alberta. Lieut.-Governor Laird and Col. Macleod of the Mounted Police, negotiated the treaty which was signed in 1877. Another Treaty, No. 8, concerning Alberta was with the Indians of Athabasca and Peace River areas. No. 9 Treaty concerned James Bay area of Ontario and was signed in 1906. Treaty No. 10 which concerned North Saskatchewan was signed in August, 1906. Thus Treaties 4, 6 and 10 are concerned with the Saskatchewan Province.

SUMMARY OF TREATIES

Treaty	1	re. S. Manitoba	Chippewas & Swampy	1871
"	2	" N. Manitoba	Chippewas & Swampy	1871
"	3	" Ontario	North West Angle	1873
"	4	" Saskatchewan	Cree & Saulteaux	1874
"	5	" Manitoba	L. Manitoba	1875
"	6	" Saskatchewan	Crees & Assiniboine	1876
"	7	" Alberta	Blackfoot	1877
"	8	" Alberta	Great Slave area	1899
"	9	" Ontario	James Bay Area	1906
"	10	" Saskatchewan	North Saskatchewan area	1906

The Peace Treaties, ten of which have been signed, have been satisfactory. Generally to the Indians, their promises were inviolable and the promise of the white man must also be kept. Any broken promise of the white man proved to the Indian, the white man's word was not trustworthy. The Indian gave him no more confidence. Fortunately there was little of the violence such as occurred south of the border where no treaties were made. There were a few violations during the Rebellion of 1885 but mainly the Indians kept their promises.

SASKATCHEWAN REBELLION OF 1885

There are several memorial stones in Saskatchewan which are connected with the Rebellion of 1885. A stone stands on Cutknife Hill in Poundmaker Indian Reserve, one on Duck Lake Battlefield, another at the site of Fort Carlton, one at Fish Creek Battlefield; at Batoche there is a cairn at the Church, at the entrance to the old trenches, and a stone for Gabriel Dumont in Batoche Cemetery.

* * *

At the time of the Red River Rebellion in Manitoba, many of the discontented Metis moved to new lands along the Saskatchewan River. They laid out their farms fronting on the river; these long, narrow farms were more sociable with their neighbours and the river served for canoe transportation in summer and for sleighs and snow shoes in winter. At first, after moving from the Red River, the Metis were contented but the destruction and disappearance of the buffalo brought near-starvation conditions. When herds of buffalo did go south, settlers set pastures on fire so that the herds would not return. Indians of the burned-out areas were destitute. Not only were they deprived of the buffalo but the smaller game moved out and thus no hunting. New settlers were coming in to settle along the projected railway. Surveyors were cutting across the Metis' long farms and putting in stakes; the Metis wanted titles to their lands. There was a Dominion Land Agency in Prince Albert, but many of the Land Offices were far south and claim jumping was rampant. Redress from Ottawa was slow in coming;

the settlers had no elected members. There was the North West Council which had one Metis member but this was an appointed body. The Metis' thoughts went back to the Red River Rebellion led by Louis Riel and his show of force which had succeeded in having Manitoba created as a province. Such was their reasoning.

After the Red River Rebellion, Riel had been banished from Canada for five years, but by 1883 his period of banishment had elapsed. He had been teaching school in a half-breed boys' school in Montana. He returned home to visit his mother and grandmother who were living on the farm at St. Vital, Manitoba. While Louis was there a sister was married and relatives and friends flocked to the wedding. Cousin Napoleon Nault came from the Saskatchewan River settlement. Nault had been with Louis in the Red River Rebellion. Now he told Riel of the troubles of the Metis on the Saskatchewan and asked his advice. They spent much time discussing the situation in the Saskatchewan settlement; day after day they talked of the problems of the Metis. Riel was moved to action but he said he must return to Montana to teach. He intimated that he might go to Saskatchewan the next summer, but he must be invited. If the Metis had a meeting and sent a delegation to Montana to invite him, he would go.

In June 1884, four delegates chosen by the English and French speaking natives of the North West Territories came to Montana with a list of their grievances and invited Riel "to have his assistance to bring all matters referred to in the resolutions in proper shape and form before the Government of Canada so that our just demands be granted". The delegates said that they felt he had made the earlier bargain with Canada in the form of the Manitoba Act. Riel was not surprised at the invitation but asked for 24 hours in which to make his reply. The delegates were led by Gabriel Dumont, a

Metis, quite illiterate but with good judgment and he was honourable and respected by the Saskatchewan settlers. Various petitions had been sent to the Government since 1872 but they had been slow to investigate the grievances. At the end of the 24 hours, Riel gave a written reply, stating he and his family would go with them and help in petitioning the Government. But he must return to Montana in the fall.

Riel's return to Canada was much publicized. He and his family were guests of his cousin Charles Nolin. Riel prepared a programme for peaceful solution of the grievances which were quite general among the people along the Saskatchewan. A land boom had collapsed; frost had destroyed the crops for two years. The Indians on the Reserves were disgruntled. Land speculators waited for the distribution of land scrips to buy them cheaply. The Government was not too efficiently served by many of the officials. The settlers were blaming the Territorial and Federal Governments for all of these grievances.

On July 1st Riel arrived at the village of St. Joseph, near Prince Albert. He found that the Catholic Church was antagonistic toward him for several reasons; one of them being that they had supported him at Red River and it turned out a fiasco. Near the end of the summer Riel submitted his Bill of Rights to the Metis' committee. It was not radical or extreme and the committee accepted it with little debate. Riel then wanted to return to Montana, but they begged him to remain to present the Bill to the settlers and gain wider support. He agreed to stay until the end of the year. He held public meetings with both French and English audiences. An invitation came to him to speak at Prince Albert; he did and it was a notable success. Early in 1885 Riel again wished to leave for Montana but his associates wished him to stay. They gave him a rent-free house and presented him

with a purse at a public banquet. At the banquet he proposed a toast to the Queen.

By 1885 Riel was assuming leadership of the Metis. This brought a more serious aspect as he was in command and determined to get redress for his people's grievances. He believed his mission had Divine sanction and he proclaimed himself as Prophet of the new world. But the Catholic Church still denounced him. He began to think that the show of arms in Manitoba had brought about the bloodless revolution and the new Manitoba Act. He proceeded to group and arm his followers; most of them approved.

The news of the arming of the Metis reached Major Crozier in charge of the local detachment of Mounted Police. He telegraphed to Regina for reinforcements of 100 men. The next day, March 15th, Colonel Irvine left Regina with the men. There was no railway going north and the Police had 200 miles to march. Mitchell, a trader at Duck Lake, tried to mediate but Riel told him that a Metis' seizure of Fort Carlton, the Police Headquarters, would bring the Government to its knees. Riel was more and more assuming a grandiose manner and stated, "The time will come when I will rule the country or perish in the attempt".

Rumour spread that the Police were coming to seize Riel and the leaders. Alarmed, Riel seized the ammunition and supplies from two stores at Batoche, arrested some Government officials, cut telegraph wires to the north and took over the church buildings. The wires to the east were left intact as the rebels hoped Ottawa would negotiate with them.

On March 19th, St. Joseph's Day, Riel organized a Provisional Government at Batoche. It resembled the one he had set up in Manitoba. A Council was elected; Riel presided as dictator but accepted no office as he

was now an American citizen. Gabriel Dumont was made head of the army. The Police sent McKay, a well-thought-of Scottish half-breed, to speak with Riel. The Police demanded that the Metis give the names of their leaders and disperse. The Metis demanded the surrender of Fort Carlton, the Police Headquarters. As neither would comply, nothing was accomplished.

On Thursday morning the Metis moved their headquarters to Duck Lake. They had heard that a large detachment of Police was moving there; they thought the Regina reinforcements had arrived. Dumont as leader and Riel carrying a large cross, moved with a small force to a better battleground. They chose a valley with their men concealed on three sides; the Police would have to pass in the open through a snow-covered valley below. The Regina reinforcements had not yet arrived and the Police were but 55 men with 43 volunteers. A parley was held. While it was in progress, Dumont was quietly having the Metis surround the Police, McKay, who was with the Police, saw the encircling movement and when an Indian moved to seize his revolver, McKay shot the Indian. Crozier gave a general order to fire. That is what the Metis wanted—the Police to be blamed for shooting first. The Police were outnumbered but were better armed than the Metis; the Metis had the advantage of position. The Police were in the open in deep snow. The battle lasted about a half-hour. Dumont was wounded but his brother took command. Crozier saw that defeat was inevitable for the Police and withdrew his men; twelve had been killed and eleven wounded. The Police withdrew to Fort Carlton to find the Regina force had just arrived. The Police evacuated the Fort and moved to Prince Albert which would be easier to defend. After their departure, Fort Carlton accidently caught fire and burned down. Then word came in that the Cree Indians, encouraged by the Metis, had attacked

Memorial Stone at Duck Lake.

and massacred several of the settlers at Frog Lake, east of Edmonton.

When news of the engagements at Duck Lake and Frog Lake were sent over the wires to Ottawa, there was no delay; instant action was taken. A force of militia about 8,000 strong was sent west from eastern Canada under Major - General Middleton. They were transported over the new Canadian Pacific Railway, which was completed except for some gaps on the line north of Lake Superior. Here the men were taken in sleighs. The militia divided into a three-pronged attack on the rebels. General Middleton and his troops left the railway at Qu'Appelle and advanced on Batoche. Colonel Otter left from Swift Current to move against Battleford and General Strange left from Calgary to march on Edmonton.

In April General Middleton was moving north to attack Batoche when he was intercepted at Fish Creek.

Middleton had divided his troops into two columns and was advancing on both sides of the South Saskatchewan River. Dumont had placed his troops in a strategic position. The Metis, protected by boulders, were firing over a natural shelf on the edge of a coulee. Middleton's men formed a half-moon and advanced around the mouth of the coulee. But here his troops lost heavily; the rebels laid low and were well protected. Then Middleton's right wing, with two guns, advanced; at first the aim was too high but gradually the gunners corrected their sighting and shrapnel burst among the brush and boulders smashing scrubby trees and breaking rocks. The Metis began to bolt to the other side of the ravine and Middleton advanced to surround them. But Dumont was on the look-out for this move and had his braves retreat. Middleton signalled his troops to come from the other side of the river and the Metis fell back and retreated.

Meanwhile, Colonel Otter was preparing to leave the Police Barracks at Battleford to advance on Poundmaker and attack the Cree Chief on his own Reserve. Word had reached Otter that Poundmaker had not more than 350 braves with him. Even today it is hard to understand what Otter hoped to accomplish by attacking Poundmaker on his Reserve. In a mid-afternoon in May, Colonel Otter set out with a column of 40 teams, Mounted Police and Scouts under Superintendent Herchmer, and his own troops. Their trail ran south-west through uneven country with hills, trees and underbrush. It was ideal fighting country for Metis and Indians, but not for white men. It was 35 miles to Poundmaker's Reserve; at about half the distance the troops stopped to eat and wait for the moon to rise. They lit fires and sat talking until eleven o'clock. When the moon came up, the horses were harnessed and the long column moved on. Shortly their trail led through a hollow where the scouts affirmed the Indians had camped three days previous. The troops

followed the ravine along the Cutknife Creek; they were in the Indian Reserve now. When they crossed the creek, they saw on a high hill to the left, Indians' tepees and two mounted Indians standing immobile.

Colonel Otter made his stand on Cutknife Hill. Scouts and Police came up the hill almost at once but many of the troops and teams were still on the incline and across the gully. The Indians were well concealed on the steep south-west side of the hill and in the coulee and began firing on the Scouts and Police. The defenders dropped flat on their faces and fired. When the guns were moved into positions on the top of the hill 30 or 40 Indians made a rush for the guns. To save the guns, Major Short of the Police, with but a revolver, led the way. The Indians kept up the fire for several minutes and then fled to cover. From another retreat the Indians were firing and Colonel Sleigh was killed and three other Police were wounded. Colonel Otter ordered one company to the left and another company to the right, to advance up the hill. The Indians appeared on the trail below and Otter's forces were completely surrounded and being fired upon from all sides. The Indians were hoping to cut off the troops' retreat and stampede their horses in the valley below. The guns on the hill opened fire but through protective brush the Indians quickly changed positions. An hour after the battle began, Otter gave the order to clear the rear for a retreat. That was not an easy task. Charlie Ross of the Police Scouts is given great credit for rallying volunteers to hold back the advance of the Indians until the troops could withdraw. Troops had to be dispatched to occupy the high banks of the creek at the rear to protect the retreating columns. The troops had to retreat down the incline with faces to the Indians who were following them. With a gun on the lower bank of the Creek, Otter was shelling the Indians who followed. Poundmaker did restrain his braves from

pursuing the retreating militia or undoubtedly there would have been many more casualties. Otter and his troops reached Battleford at ten o'clock that night.

The Metis gave great credit to Riel for their success; they were now convinced he was a divinely inspired prophet. The Metis left for Fort Carlton but found it destroyed and returned to Batoche. There was a lull for six weeks. Riel hoped the Indians would revolt in several places and the Police would have to scatter to put down the revolts. But he was not anxious to ally with the Indians as he feared he could not rely on them.

Memorial Stone on Cutknife Hill.

Cairn of Fish Creek Battle.

While Dumont and Riel waited the attack on Batoche, they worked out a skilful plan of defences of rifle pits and trenches commanding the roads leading to Batoche. The day before Middleton's attack, Dumont spied out the advance of the army. He saw the looting of his own store, tearing down of his house and barn and loading the heavy timbers on the "Northcote" boat and the firing of the remnants of his buildings. Now Dumont knew that Middleton intended to attack from the river as well as from the land. He turned his horse back to Batoche to amend his plans of defence.

The Battle of Batoche began the next morning by a naval attack from the steamer on the river. Thirty Metis concealed along the riverbank shot into the ship. The Metis cleverly lowered the ferry cable; it caught the superstructure of the "Northcote" which partially disabled her. She drifted helplessly on a mud bank and was out of the battle. Now 205 Metis watched in their well-

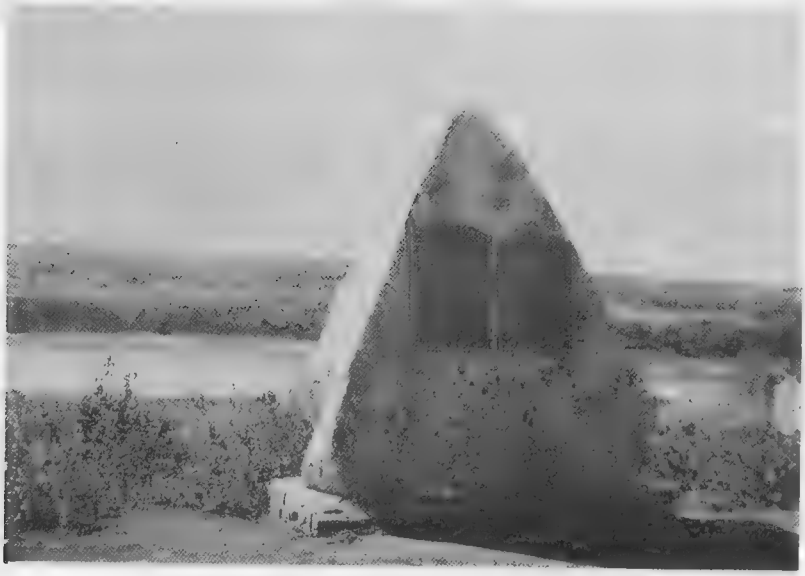
built trenches. Middleton selected a ridge which commanded the town; his soldiers advanced and the Metis shot from their concealed pits. Middleton's men gave way and withdrew beyond the range of fire. The Metis followed and kept up the attack until midnight. They were jubilant; they had disabled the "Northcote" and after meeting the full strength of the army had defeated it. On the second day the Metis again held off the Canadians, but on the third day they were running short of ammunition. Metis women were melting and molding the spent bullets from the Canadians' guns. Middleton made a feint attack from the cemetery side of the village. Some Metis left their pits to pursue the Canadians. This depleted the gunners in the pits and threatened their capture. Then Middleton's army retreated to his camping ground for the third night. Metis' ammunition was so low that Riel and Dumont knew further resistance was useless. The next day they evacuated the village. The Canadian troops, weary of Middleton's cautious moves, disobeyed orders and moved in on Batoche. They captured the defences but not the defenders; Batoche was deserted.

Church and Museum at Batoche Village.

Cairn at Batoche.

The Metis fled to the woods; women and children suffered in the still cold air. Riel tried ineffectively to rally the Metis for further resistance. Dumont fled to Montana. Riel thought if he gave himself up the Metis would be spared but he knew any Scouts hunting him would shoot him on sight. He would give himself up to Middleton. Riel met a Middleton Scout, Armstrong, whom he had known in Montana and surrendered to Armstrong. As required, Armstrong rode his horse and the prisoner walked. Armstrong did not like that; he got Riel on the horse, too, until they found a pony running loose. Riel rode the pony until nearing camp; then he let the pony go and walked as a prisoner would. That night Riel spent under Middleton's care and the next morning he was taken to Regina, arriving there May 20, 1885.

Plaque at Batoche Village.



Gabriel Dumont Stone in Batoche Cemetery.

Entrance to Trenches at Batoche.

Riel spent eight weeks in Regina before his trial. He had three leading Quebec lawyers to defend him. Riel explained to them what defence he wanted but his advice was coldly received by his lawyers. They wanted to plead insanity. Riel was furiously angry and stormed about his cell. His reputation and usefulness would be ruined. But the lawyers were not interested in that. Riel had expected to have a state trial at the Bar of Parliament; but he was tried as an ordinary criminal. Eminent counsel was provided by his friends. As was usual in the North West Territories, there was a jury of six men and a magistrate aided by a Justice of the Peace. There were the most outstanding lawyers of the time for both defence and Crown. The Crown tried to prove Riel was the real instigator and organizer of the movement and he was

thus committing treason against the sovereign. The defence tried to prove he was insane. When Riel was asked to address the court before his case went to jury, he knelt in prayer. Rising from his knees he stood in dramatic pose. His lawyer for defence had just concluded a moving oration to prove Riel insane. Riel was sternly angry and instead of using his carefully prepared speech, emphasizing the grievances and wrongs of his people, he answered against the arguments of his counsel. His reasoning was so logical that the jury threw out any idea of insanity and brought in a verdict of "Guilty". After the jury's verdict was given Riel spoke again. He wished for a commission to be appointed to examine his whole career. The jury had said "guilty with a plea for mercy". but the judge set aside the plea for mercy and sentenced Riel to hang September 18, 1885.

Most Canadians thought the sentence would not be carried out. Old antagonisms were dying; eastern Canada was becoming more understanding toward the western problems and having greater sympathy for the grievances of the Metis. French and English enmity was declining. Ontario people were thinking the Metis had cause for an uprising and rather blamed the inaction of the Government. Riel's friends appealed to the Supreme Court of Manitoba but with no effect. Riel appealed to President Grover Cleveland of United States. Sympathizers were sending petitions to the Governor-General of Canada; many of these were originating in Quebec. Riel's friends also appealed to the Privy Council. This made no change in the sentence but delayed it until November 18.

Riel spent his time in prison, writing, among which was, "The Interpretations of Difficult Passages of the Bible". When Sheriff Chapleau informed Riel that his sentence had been suspended, Riel replied with a smiling

thank you and a pun, "It is more pleasant to have the sentence suspended than the man".

In Quebec, Honore Mercier had been chosen leader of the Liberal Party; he was wily and saw the chance to use the Riel sentence against the Macdonald Government and the Conservative Party. But Mercier's campaign in Quebec roused the spirit of antagonism in Ontario. The newspapers made the Riel question a party issue. If the sentence were lifted, "Canada would be controlled by Quebec". "Ontario would smash Confederation into a thousand pieces rather than submit to the yoke of Quebec", stated one Toronto paper. Macdonald appointed a new Commission of three doctors, Dr. Jukes, Surgeon of the North West Mounted Police; Dr. Lavell, Surgeon of Kingston Penitentiary, and Dr. Valade, a chemist. Jukes repeated the opinion which he had given at the trial, "Riel was sane". Lavell and Valade, after visiting Riel in Regina prison, maintained Riel had peculiar views on religion and government but knew right from wrong, thus was not insane. But Quebec was adamant and two days before the execution 16 French-Canadian Conservative Members of Parliament telegraphed to Macdonald that if the Government allowed Riel to hang, they threatened to withdraw their support in Parliament. But Macdonald had the opinion of three doctors and Riel must hang.

Riel spent his last days writing letters and making his will. In it he thanked his wife and friends for their kindnesses. He pardoned all who had given him pain. He asked that his children be brought up in obedience to the Church. Riel remained calm and said he was glad to die rather than be confined in an insane asylum, "mixing with the scum of society". His body was taken back to St. Boniface and buried in St. Boniface Cathedral cemetery. He was 41 years of age.

Riel's wife, son and daughter went to live with his mother at St. Vital, Manitoba. His wife was in ill health and lived but six months after Riel's death. His daughter died in her youth and his son became a civil engineer. He too died as a young man and no direct issue of Riel survives. The family of Joe Riel, a brother of Louis, live in the Riel home in St. Vital.

Old sores heal slowly but with the passing of time only scars remain. Always in the upward struggle, Canadians have envisioned the goal of freedom which was high in Louis Riel's thinking. Canada now consists of ten provinces extending from sea to sea; it is one of the lustrous pearls in the necklace of the British Commonwealth. The two World Wars for freedom have drawn Canadians together and helped them to forget their differences. Vimy Ridge and Dieppe, with their sacrifice of lives, have taught us accordance and better understanding. Now we can see that perhaps Batoche and Duck Lake were but escarpments leading to greater heights.

PIAPOT, CHIEF OF THE CREE INDIANS

Piapot's Memorial Stone stands on the south side of Qu'Appelle River in Piapot Reserve. The inscription on the stone reads:

1818 Chief Piapot 1908

Here rests Chief Piapot, a noted warrior and leader of the Cree Indians. During the North West Rebellion of 1885 many of the rebels' leaders tried to persuade him to join the Rebellion but he refused and stood loyal to the Canadian Government. After the Rebellion was crushed, Sir John A. Macdonald, who was then Prime Minister of Canada, sent Chief Piapot a letter of thanks for his steadfast loyalty to the Government.

Because he dearly loved the plain
Whose countless bison he had slain,
'Twas his desire that he might rest
Wrapped in the bosom of this crest.
When gentle spring does softly blow,
To melt bleak winter's robes of snow
May Nature shed her sweetest bloom
Around this noble warrior's tomb.

* * *

Chief Piapot is looked upon with great respect and honour by not only his Cree Indians but by all Canadians. He used his influence during the Rebellion to keep the conflagration from spreading and destroying a young country scarcely beginning to walk. He kept his tribe at peace and gave them wise counsel, "My people love one another. I want you to keep together."

Memorial stone to Piapot, Chief of the Cree Indians.

In 1816, a party of Cree Indians encamped near the present-day border of United States and Canada. One day during a thunderstorm, a baby was born to a Cree couple. An Indian child is named from the first object it would see after its birth. After the baby's birth there was a sudden flash of lightning and the baby was called Kisikawawasan Awasis, meaning "Flash in the Sky Boy". His grandmother who was also in the camp, felt that this baby boy was meant to be a special Chief or Medicine Man. Grandmother thus gave him special care. Not long after his birth some of the Cree Indians found a sick white man all alone; explorers had left him behind. The Indians brought him back to their Cree camp. But before long they knew the man had smallpox, the scourge of the Indians. The Indians fled, leaving grandmother and the helpless babe at the deserted camp.

Confirmed in her mind that this was a special child, the old grandmother made a tepee out of the bits and

pieces of discarded buffalo skin. She put buffalo bones in a skin sack, then put in hot stones and water to make soup to feed the young one. This soup kept him alive. One day the few dogs which were left appeared restless and disturbed. Grandmother knew enemies were near; it was Sioux hunters. She hid herself and the boy under some skins in the tepee. The Sioux, seeing the deserted camp, would have passed on but one curious brave peered under the skins; they discovered grandmother and the boy and carried them off to Dakota.

They were both well treated and the boy grew to learn the language and skills of the Sioux Indians. When he was about 14 years of age a roving band of Crees attacked the Sioux camp. Grandmother, knowing the attackers were Crees, called to them that she and the boy were also Crees. They returned with the Crees to Qu'Appelle. The Crees nicknamed the Boy Sioux Cree but his brother called him Piapot. This meant "Hole in the Sioux" as he felt Piapot now had knowledge of the Sioux which might be devastating to them.

Piapot grew up to be all his grandmother had hoped. He was a famous hunter and warrior and a noted rain-maker. He perhaps received this name from a happening in Montana. He had gone there to visit the Assiniboines and Gros Ventres. They were suffering from a terrible drought and a Rain Dance was to be held. They asked Piapot if he could make it rain. He said no, but the Great Spirit could. They must all ask the Great Spirit for rain. The festivities and Rain Dance proceeded. A dark cloud appeared and a downpour of rain came.

The Crees were nomadic but their home area was the Plains of Regina and the Qu'Appelle Valley. At that time great herds of buffalo lumbered across the plains. The Crees killed only for food they needed, but hunting on foot for buffalo was most difficult. Earlier the Span-

iards had brought horses to conquer the Mexicans. The horses multiplied and spread north about 1785 and the Crees got horses, too. Horse stealing became an Indian sport; they prided themselves in getting noiselessly into the white man's camp and driving off his horses; Piapot was himself a noted horse thief. But hunting with horses soon depleted the buffalo herds.

By 1850 Piapot was Chief of the Cree Indians at Qu'Appelle and was among the first to trade with the Hudson's Bay Company at Fort Qu'Appelle. Originally the fort was 20 miles farther south; it was moved to its present site in 1864. The No. 4 Indian Treaty was signed with the Cree Indians in 1874 and they received their Reserve. Piapot was dissatisfied with a Reserve for his band and soon moved to Cypress Hills where there were more buffalo, bear and elk for hunting. Finally hunger drove the band to accept a Reserve in South Saskatchewan, near Sintaluta. There they were entirely dependent on Government supplies and spent a terrible winter. Of the 350 of the Cree band, 130 died before spring. In the summer of 1884 Piapot called his Council and announced they would return to Qu'Appelle. Halfway there the band of Crees were met by the Mounted Police who ordered them to return to the South Saskatchewan Reserve, but Piapot refused. He said, "I will never go back to the land of the dead. This is my country and I am going to choose my reservation where there will be a chance for the survival of my people". Perhaps pity for the depleted and forlorn band of Crees softened the hearts of the Police and they allowed the Crees to return to Qu'Appelle; they are still there.

At first they encamped in buffalo hide tepees; then they gathered poles, plastered them with mud and made more substantial homes. Today you will find tidy, attractively painted frame houses and comfortable bungalows;

a drive through beautiful Qu'Appelle Valley is something to be remembered.

At the time of the Rebellion of 1885, the young braves, influenced by the Metis, began drilling and preparing for war. While the war dances gathered tempo, Piapot sat silent. When the braves asked for advice he gave none. For himself he always remained loyal to the Queen. One night two men came to see Piapot; one, an old friend, was Colonel Irvine of the Mounties, the other an interpreter. Piapot showed no sign of welcome or friendship. It was a "night of long smoke". Irvine asked Piapot to use his influence and power to keep the Indians from joining the Rebellion. All night Irvine expounded and smoked but received no response from Piapot. At daybreak, failure in his face, Irvine went out to mount his horse. Piapot followed him out, put out his hand and said, "You are a brave man. You are my friend". Piapot sent messengers to the various bands of Indians who were preparing for war and said, "Any Indian who counselled for war against the white man will no longer be my friend". No prairie tribes joined Riel and the Metis in the Rebellion. Later Sir John A. Macdonald wrote a letter to Piapot thanking him for his services and loyalty. This letter was a cherished possession of the Chief. In 1901 Piapot went to Winnipeg as guest of the Government and was shown much honour.

When Piapot returned to Qu'Appelle, the new Canadian Pacific Railway was being built. The Indians knew the settlers would follow the railway and the animals would disappear; the Indians' existence depended on the animals for food and furs for trade. They impeded the building of the railway in every way. They rolled huge logs on the track, wedged tomahawks at the ends of the steel rails, stood menacing when men went out to cut logs for ties, and they stole cattle and supplies from the railway company. Piapot blamed the railway for all

Early Western Home.

their troubles and to stop its advance, camped on the right of way. Company engineers notified Colonel Irvine, who sent for the Police. Two Police arrived and found Piapot's lodge on the right of way of the railroad and told him he would have to move. Piapot sulkily sat and smoked. The Police sergeant with his watch out said, "I will give you fifteen minutes". The braves madly shooting into the air circled their galloping ponies about the two red coats. At the end of fifteen minutes, the sergeant sprang from his horse, strode to the Chief's tepee and knocked out the centre pole and likewise of the other tents, and said, "Now move", and they moved.

For the Sun or Rain Dance, the young men who take part have their breasts pierced and buffalo thongs inserted in the wounds and the thongs are attached to a central pole about which they dance. As the dancing circle widens the thongs pull the flesh from the braves' breasts. They never murmur or hesitate. Some of Piapot's

young braves came to him requesting he would pierce their breasts. He brought the Medicine Man and using bears' claws they pierced the braves' breasts. The Police, learning of it, put Piapot in prison and deposed him of his position as Chief. The tribe refused to choose another Chief. The Police tried to put a stop to the ceremonial Rain Dance. As time passes fewer of the Indians know how to do the dance.

Piapot died in 1908 at the age of 90 years. He had lived in a small house on the Reserve and young and old came to see him. One May morning when the soft Chinook wind was blowing, Piapot went away to the Happy Hunting Ground. He did not wish to be buried in the earth and the law forbid the old method of burial on the exposed platform. An Indian friend made a coffin from an old wagon box. The body was placed in it. A grave six inches deep was made and over and around the coffin, stones were piled that he would not lie in earth.

Piapot had a long and colourful career. The wee babe kept alive by the indomitable will of a devoted grandmother, reared among the enemies of his tribe, returned to become Chief of the Crees. He was beloved by his own people and a friend of the young and growing Canada. He leaves a legacy of good deeds for his people to follow. His dust mingles with that of his enchanting Qu'Appelle Valley. May he rest well.

STANLEY MISSION

Stanley Mission is built by the Churchill River, about 50 miles north-east of Lac la Ronge. The engraving on the memorial reads: "English River Mission of the Church of England was founded in 1845 by the Indian catechist James Settee. In 1850, the Rev. Robert Hunt was sent to the area from England. He chose for his church the commanding site known to the Cree Indians as Amuchewaspimewin, 'the shooting-up place', and named it Stanley. Begun shortly after his arrival, Holy Trinity Church was constructed of logs cut locally and whip-sawn by the Indians, with hardwood and stained glass brought from England, via Hudson Bay. It was completed by 1856."

* * *

Early missions and the zeal of the devoted missionaries have played a major part in the opening up of Canada. Even today the Church Missions are among the first to reach the outposts of what we term civilization. These dedicated men and women go out bearing the inscription, "I am my brother's keeper", on their lives and truly transform degenerate and discouraged humanity. Too, the missions heal broken bodies and teach darkened minds, and fit them to wrestle with life's problems.

Mission work in the Stanley area began from inquiries by travelling Indians who had heard of the white man's religion and wanted to know more. One of the early inquirers was Chief Hecho Hockenow from Lac la Ronge, which is about 160 crow-miles but 400 canoe-miles from Cumberland House. Henry Budd, the nearest

missionary, was stationed there. No missionary or even catechist had ever visited Lac la Ronge. Chief Hecho Hockenow had been hunting and heard from one of Budd's converts of the white man's Christ.

The Chief went to the missionary, Mr. Budd, who received him very kindly and gave him some elementary books to study. The Chief returned time and time again; Mr. Budd or Rev. James Hunter received him and explained any puzzling questions. Back at his camp, the Indians would come to the Chief's tent and question him. The Chief told them of God's love and plan of salvation. But the Chief wished further knowledge and took instructions for a time. Then he and his wife and two children were baptized and received into the Anglican Church. Rev. James Hunter, missionary at The Pas, was so impressed that he wanted to send a catechist to the Lac la Ronge and Churchill River District.

SASKATCHEWAN ARCHIVES

Stanley Mission on Churchill River.

James Beardy went as catechist in 1845 and found 20 families ready to accept Christianity. He, himself, was but a novice but he laboured to teach the principles of Christian faith to these willing listeners. On Sunday he taught in the large front room of the fort at Lac la Ronge which the Company loaned him; it was always filled. In 1846 Mr. Hunter sent James Settee, an Indian catechist; he took with him flour, pemmican, tools and clothes. He left in June intending to remain for a year. He spent three weeks travelling to reach the Missions.

It promised to be a most progressive missionary project; Settee hoped to have a clergyman come later to baptize the converts. Then an epidemic of measles broke out among the Indians. White man's diseases are much more fatal among the Indians. Five men, twelve women and several children died. But the believing converts died with words of faith in Christ on their lips.

In 1847 Rev. James Hunter visited the Missions. He met Chief Kinnakabpoo and his wife who were en route to Cumberland House. Hunter talked with them, and being convinced of their belief he baptized them by the banks of the river. He met two other canoes of Indians who also wished baptism, but after questioning them he asked that they would wait and return for further instruction.

At the school in connection with the Missions, Mr. Hunter found 30 boys and 23 girls on the roll. On Sundays the attendance at Sunday School was 68, which included adults. He examined candidates for baptism and found them all well instructed; he baptized 48 adults and 59 children on Sunday, July 1. Records and registers used at this time have been preserved at the Synod Office in Prince Albert.

Mr. Settee stayed at Lac la Ronge and Stanley Missions doing faithful work. By 1850 an ordained clergy

was sent from the Missionary Society of London, England. The new clergyman, Rev. Robert Hunt, arrived in 1850 and took charge of the work. For 12 years Rev. and Mrs. Hunt laboured there. The beautiful Stanley Church was built during their residence. It is the oldest and finest church in the Diocese. Logs were whip-sawn near the site and stained glass windows and the hardware were brought from England via Hudson Bay and transported from there. Among the ministers who served long terms at the Missions were Rev. Mackay who spent from 1864 till 1877 there. Rev. John Sinclair worked 10 years at the joint Missions.

The Missions were separated in 1907. Rev. James Brown had his headquarters at Lac la Ronge and was the first Principal of the new Boarding School erected with financial help from the Indian Department. A sawmill was set up near the mouth of the river and the lumber for the school was sawed there. As of 1940, Rev. D. C. Wickenden was the missionary at Lac la Ronge, and Rev. Ahab Spence was at Stanley Mission.

In 1942 Rev. Ahab Spence, the native missionary, left Stanley Mission to enter the Indian work in the Diocese of Saskatoon. Since that time there has been no resident missionary at Stanley Mission and the services have been conducted by native lay readers. The resident missionary at Lac la Ronge is in attendance for the sacraments, and the missionary at Pelican Narrows often visits and assists at Stanley Mission.

Stanley Mission was quite thoroughly renovated and repaired in 1941 and some minor repairs and repainting the interior are planned for next summer. During the past summer a winter chapel was erected on the other side of the river from the church. The settlement is on this side and winter crossing of the river is dangerous; too, the heating of the large church is

impracticable. Winter services have not been held in the church for many years. They were held in the day school, but now the chapel can be used.

And through the years the fine work progresses with a new generation converted and trained to carry the words of Truth and Love. The little Mission, begun by the willing sacrifice and efforts of a few, has given a new vision of life to the Indians of this northern district of Saskatchewan.

ST. JOHN THE BAPTIST MISSION, ILE A LA CROSSE

This outpost Mission is built on a long, narrow peninsula which projects into the waters of one of the many windings of the Churchill River. The location of the Mission is much north and somewhat east of Battleford. It was founded as a Mission in 1846 and yet 117 years later we think of it as in a region so isolated —perhaps an interesting spot for a summer holiday, but live there, no! It is too far from the gay rush of life in Saskatchewan. Yet the devoted Oblate Fathers and the unselfish Grey Nuns spent years of their lives helping neglected mankind attain a fullness of living and aided in guiding the early footsteps of little lost children.

Ile a la Crosse lay on the old fur-traders' canoe route which they followed for 3,000-odd miles from Montreal to Fort Chipewyan on Lake Athabasca. Thus the area was visited by men whose historic names we all remember. Thos. Frobisher had reached this district in 1777-'78 and built the fort which Peter Pond later occupied. The year of 1789 was memorable for Ile a la Crosse, as Alexander Mackenzie, David Thompson and Peter Fidler all visited the area. Not only was this post a calling place for the passing fur-traders, but it also became a depot for the needed pemmican. Pemmican, which is dried buffalo meat, was made in south Saskatchewan by the half-breeds and Indians. There was the vast grazing area for buffalo and buffalo hunters brought in great numbers of carcases for processing; this was done by the women of the tribes. Pemmican became a great export to the north. This pemmican was the sustaining food for the fur-traders who could easily trans-

July, 1946, the Hundredth Anniversary of the founding of St. John the Baptist Mission at Ile a la Crosse.

port a supply in their canoes or packsacks. There were plenty of fish in the northern lakes and rivers, but without pemmican the trader was not sure of a supply of food.

In 1845 Monsieur Thibault visited Ile a la Crosse and reported so favourably for the founding of a Mission that Bishop Provencher decided to establish one at once. He was most desirious to get devoted missionaries for the West. He wanted Oblates who by profession were workers among the poor. Finally in August, 1845, two Oblate Brothers arrived at St. Boniface. Provencher was disappointed; one, Rev. Aubert, appeared suitable but Brother Tache, with the boyish face, did not fulfill the Bishop's expectations; he seemed too adolescent. But within a few weeks, when the Bishop had learned Tache's worth, he would have accepted many more of like

calibre. On his mother's side, Tache was a direct descendant of the great La Verendrye, the intrepid explorer. His superiors, in sending him, felt he was the right man for the Red River Missions. Before leaving St. Boniface, Brother Tache was ordained as a deacon and two months later as a priest. This new priest was but 21 years of age; Bishop Provencher had to use the powers conferred on him by the Holy See to confirm Tache as a priest. In time Ile a la Crosse became known as the Nursery for Bishops. Four Fathers who served there became Bishops. Lafleche was made Bishop of Trois Rivieres; Tache became Bishop of St. Boniface; Grandin was made Bishop of Edmonton and Faraud became Vicar Apostolic of Athabasca-Mackenzie.

On July 8, 1846, Fathers Lafleche and Tache, the founders of the first Roman Catholic parish in the Canadian north, left by canoe for Ile a la Crosse. They arrived at their destination on the 10th of September. At this time Roderick Mackenzie, cousin of Alexander Mackenzie, was factor of Hudson's Bay Company House at Ile a la Crosse. It is written that he had "a neat and comfortable little fort; the fishery close at hand yielded a constant supply of fresh and wholsesome food summer and winter. The little farm was productive and the few domestic cattle maintained were in excellent condition". Mackenzie received the Oblate Fathers most cordially. It was too late in the year to begin building for the Mission so the Fathers spent the winter with Roderick Mackenzie. They kept themselves busy; they were learning native languages, doing spiritual work among the natives about the post and cutting logs for the building which would be erected in the spring.

When spring came, Mackenzie and his employees helped the Fathers erect the building, 30 x 20, on the point where the North West Company post had been. It was a combination of residence for the priests and a

chapel. The new Mission was placed under the patronage of St. John the Baptist. Lafleche, who was badly crippled with rheumatism, attended to the spiritual welfare of the natives about the post. Tache made long journeys to speak the Gospel at other posts. He established Missions at Green Lake, Portage la Loche, Fort Chipewyan, Lake Athabasca and Reindeer Lake.

After a visit to Ile a la Crosse Mission, Sir John Richardson wrote in his journal, "This Mission was established in 1846 under the charge of Lafleche, who has been most successful in gaining the confidence of the Indians and gathering a considerable number into the village around the church. In the course of the day I received a visit from Monsieur Lafleche and his colleague, Tache. They were both intelligent and well-informed men and devoted to the task of instructing the Indians." In time Father Lafleche had to resign because of illness. In 1854, after the death of Bishop Provencher, Tache was returned to St. Boniface to take the Bishopric. Fathers Tessot and Maisonneuve were moved to Ile a la Crosse.

A new church had been built in 1852; it was 60 x 30 in extent and an imposing building for the period. A school had been founded in 1846 by Fathers Lafleche and Tache and the Indians were almost all converted to Christianity. But there was great need for women's help. Earlier the Grey Nuns had offered their services, but not until 1860 did they come to the Ile a la Crosse Mission. That year Sister Agnes, the Superior, and Sisters Popin and Bonaher left St. Boniface with Father Grandin in July. They travelled 63 days by canoe and had to make 33 portages. But two days after their arrival they opened the Mission to the children and gave medical help from the dispensary. In November the Sisters opened a boarding school with 15 children, mainly half-breeds, who knew neither French nor English. But in

1865 Father Caer reports visiting the school and finding a fine residence with 30 half-breed children "clean, polite and speaking French like natives". He particularly mentioned the patience and devotion of the Grey Nun Sisters.

While Father Grandin was serving at Ile a la Crosse a new problem arose. The Indians, especially the Denes of the district, had a very strong faith in dreams. One morning a young Indian waking from a dream had the idea that he was the Son of God. The natives became so persuaded of his Divinity that at his bidding they killed their dogs, burned all their possessions and destroyed their furs and clothing. This cult had originated at some distance from the Mission. Father Grandin left at once to interview Saskhe, who pretended to be the Son of God. The fellow greeted Father Grandin with the exclamation that he could show the Father Moses' tables of stone; then with a birch roll six feet long he attacked Father Grandin who beat a hasty retreat to his canoe. This imposter had boasted that he knew all languages; but he avoided a test which Father Grandin wished to give him. He said French and Latin were not for Chipewyans. As the novelty of this new cult wore off their power and influence abated. But it had been a disturbing factor in the missionary's busy life.

In 1869 Father Grandin wrote of examining the children in the Mission and stated how they could speak, write, calculate and sing in French. He added, "How I wish to multiply these institutions". In 1871 he brought out Sister Riel to the Mission; she was a sister of Louis Riel of St. Boniface. She remained 13 years at the Mission, died and was buried there in 1884.

In 1897 a larger Mission house was in the course of erection when it caught fire. The Mission, convent, orphanage and all their stores burned. "Nothing was

left, not even a handkerchief to dry our tears". Father Grandin went to France to solicit help. When he reached St. Boniface he had sent back the most needed supplies. A new building was erected shortly. But misfortune seldom comes singly; in 1900 a flood struck and flood conditions lasted until 1905. Water was at the level of the first floors of the buildings. People came to church in canoes and tied them at the door. The water weakened the foundations of the buildings and the Sisters abandoned the Mission in 1905. But in 1917 they returned to re-establish the work. They occupied a new building built on higher ground back from the lake. Again ill-fortune followed them, for this building was destroyed by fire in 1920. The Sisters lodged in other buildings until a new Mission was built. Again fire broke out and consumed it in 1925. Undaunted, the Church built a fine three-storied building to take its place.

After a bad epidemic of influenza and later an epidemic of typhoid fever, the Department of Indian Affairs built a new hospital in 1927. The Provincial Government put in a resident doctor; three Sisters who were graduate nurses and a lay nurse, took charge. The Department of Public Health furnished the hospital, but it is administered by St. John the Baptist Mission. In 1940 additions were made to the hospital which is well equipped with operating room, X-Ray, laboratory and laundry and can accommodate 35 patients. At first the Indians were frightened by the hospital and doctors but with good care, kindness from the doctors and nurses, the Indians lost their fears. By the year 1935 there were admitted to the hospital 302 patients.

As of 1946, one hundred years after the founding of the Mission, Ile a la Crosse had about 90 families of 500 people. The Indian settlement was a village itself. There was a fine veneer brick church, 80 x 60, a rectory of 16 rooms housing three Fathers and three lay brothers.

A three-storied convent had 10 Sisters with 50 boys and girls in the boarding school. A new school was being built for the accommodation of 70 boys to relieve the crowded boarding school. A four-room day school had an attendance of 80 children. The village had electric lights, waterworks and sewers, and also steam heat. A Mission barn had two teams of horses, 30 head of cattle, 12 being milch cows. Despite three fires and five years of flood conditions, great progress had been made.

On July 2nd, 1946, a three-day celebration marked the hundredth anniversary of the founding of the Mission. There were present Priests, Bishops, Cabinet Ministers and all the local folk able to come. Cardinal Villeneuve flew in from Prince Albert on Sunday morning. As he came across the lake, his boat was escorted by a fleet of Indian canoes and the big red plane in which he had flown, brought up the wake. Outdoor services were held before an altar and addresses were given in both French and English welcoming the many people present. Sunday evening the children of the Mission School presented the program. It included a cantata depicting the historic dates in the Mission's history. The Cardinal left on Monday, but sports and games were enjoyed during the afternoon and a feast that evening ended the colourful event.

What honour is due from us of this generation to the brave men and women who, with the light of a brighter future in their eyes and the love of their fellowmen in their hearts, went forth with courage and determination to make our Canada a goodly place in which to live. Their generation built many bridges upon which we may cross in safety. What a heritage they have left for us!

Cairn to Rev. James Nesbit in Riverside Park.

The early church in Bryant Park.

REV. JAMES NESBIT

A memorial cairn to Rev. James Nesbit stands in the park by the North Saskatchewan River in Prince Albert.

The early church, built during the ministry of Rev. James Nesbit, has been preserved and is in Bryant Park, Prince Albert.

* * *

To have had a part in the opening and establishing of a new country, especially in the work of the Christian faith and missions of the Church is a pinnacle for any historic figure. This crown can be given to a slightly built, courageous and intellectual Scotsman of keen missionary spirit who was rejected in London at the age of 18 as being too young for the missionary service. But James Nesbit lived and laboured and corrected that untimely refusal.

James Nesbit was born in Glasgow in September, 1823. Even as a boy his heart must have been in the work of the Church for he commenced teaching a Sunday School class at the age of 13 years. He was an apprentice carpenter but his evenings and Sundays were devoted to helping at a Mission School. He later became the Superintendent of the school.

With his parents he came to Canada in 1844 and the same year he entered Knox College, Toronto, for training for the ministry of the Presbyterian Church. Six years later he was ordained and inducted as the first minister of the congregation at Oakville, Ontario. He remained there as pastor for 12 years as a faithful and earnest minister. Then he was appointed to assist Rev. John Black at the Red River Settlement in Manitoba.

He was deeply interested in the young and their education. With his own hands he built school houses and churches and supervised the building of many others. With Rev. John Black, and the Kildonan congregation, Nesbit was diligently labouring to establish a Mission to the Indians. In 1864, Nesbit married Mary, the eldest daughter of Hon. Robert Macbeth, one of the prominent men of the Selkirk settlers. About this time the Foreign Missions of the Presbyterian Church in Canada advertised for a missionary for the Indians. Nesbit's name was mentioned but he advised a younger man would be preferable. During the next year no one had volunteered and in 1865 the Mission Committee appointed Mr. Nesbit to be missionary to the Cree Indians at Fort Pitt. Nesbit was then almost 43 years of age, but he said . . . "if the Church will bear my infirmities and sustain me by their prayers, I shall most gladly devote myself to it with whatever energy I possess and humbly look for direction from Him who hath said, 'As thy days so shall thy strength be; my grace is sufficient for thee; for my strength is made perfect in weakness'."

Nesbit planned to respect the Church's wish for an itinerant type of mission, but he also felt there should be a home settlement at some place where the Indians could spend their time between hunting seasons. In one of his letters he wrote, "We must not overlook the fact that the hope of a mission is the children. Farming and fishing should be carried on to teach the Indians industry and also to render the mission in a sense, self-supporting, for it would be folly to import all our supplies from the Settlement".

A great deal of preparation went on all winter and in the late spring of 1866 the party left Kildonan for the new venture. The party was Rev. and Mrs. Nesbit, four men, two women and three children. They took 11 Red River carts and a light wagon to take the trek of 500 miles

to the Saskatchewan River. From Nesbit's notes on the trip we read: "There was so much wood and water to pass through . . . bought pemmican from a French party . . . when we reached South Saskatchewan River the women and children were taken over first in a canoe; they made tea. We found an old buffalo hide canoe and took over a cart-load of goods at a time . . . three men paddled it across but had to start at a place above which they meant to land to allow for the current. We had to swim horses and cattle across. To get the carts across, we took off the wheels, laying them flat and binding them with willows made a large raft 32 x 16. The cart boxes were placed on the raft and bound with willows. Four men were on the raft with two oars and two poles. Two men in the canoe had a towing line."

After 40 days travelling they arrived safely at Fort Carlton at a time when the Company's chief factors and other officials were holding their annual business council. They recommended that instead of going to Fort Pitt as arranged, they would establish a mission farther down the river. A former employee of the Company, George Flett, a half-breed, had agreed to work at the mission as interpreter, and before the arrival of the Nesbit party had visited all the desirable points. With Nesbit, the decision was reached to establish at a point about 50 miles down the Saskatchewan from Fort Carlton. The party split up, some going overland with the cattle and others going downstream with the provisions.

Eight Indians came and watched them unload. Then Nesbit and Flett sat with the Indians and gave them tobacco. They explained to the Indians that it was their intention to do the Indians only good. They would pay the Indians properly for anything they would buy. The Indian Chiefs wanted money for the land but Flett, as part Cree, claimed his right to land and gave it for the Mission. After a bit of trading, a bite of bread and some

tea, the Indians went away happy. The next day men, women and children came to visit. But George Flett's knowledge of the Indians won the day for the missionaries. They spread robes for the old men, gave tobacco, tea, flour and much kindness which overwhelmed the visitors. One Indian thought it would be good to stay on but when shown he would have to help build a sturdy fence, he decided to take his departure.

Thus, James Nesbit established his mission in leather tents on the south bank of the North Saskatchewan River about two miles downstream from a group of English settlers who had come to the district about 15 years previous. It was in memory of the husband of Queen Victoria, who had died four years previously, that Nesbit named the mission, "Prince Albert".

The first service was conducted in the home of one of the settlers and three Indians came. Later, Nesbit held a service at his camp and four settlers and five Indians came. Care was taken to speak to the Indians particularly; some medical attention given to an old Indian from the plains went a long way to establishing friendly relations. The first children of Indian blood were baptized on August 2, 1866; they were Nancy and William Badger, whose father was of mixed blood. Mr. Nesbit was satisfied with his understanding of the Christian faith gained at the Red River. These Baptisms are in the records of St. Paul's Presbyterian Church in Prince Albert. In James Nesbit's own handwriting, the father is described as "a trip man from the Hudson's Bay Company, residence generally on the plains."

For the first five years the services of the church were in Cree language, with someone interpreting. After five years the morning service was held in English and the afternoon service in both English and Cree. By September, 1866, the Mission party was still living in

leather tents because it was more important to put up hay for the cattle for winter. However, nearly all the timber was on the ground for two houses and the foundation of one was prepared. Nesbit wrote, "we shall do the most good, ultimately, to the Indians by endeavouring to collect as many children as possible, and have industrial schools for them, teaching them the ordinary branches of a common Christian education but also training them for farming, cattle-keeping, carpenter work, and whatever branches of industry may be found convenient. The girls could be taught housework, needlework, etc. . . . we would take them at as early an age as possible . . . we shall do all we can to induce and encourage Indian families to settle around us. . . ." It is interesting to note that some Indian children were adopted by the Mission.

A Mission house was built near the river just opposite where the fire-hall now stands in Prince Albert. The next year a log church was built on the present-day corner of River Street and 1st Avenue West. Presbyterianism has always recognized the importance of education; in the log church in 1867 the Prince Albert Mission conducted high school classes. Both day and night classes were held and also a school was organized for the employees of the Hudson's Bay Company.

The Prince Albert Mission report of 1871 reads: "There are 14 families settled in the neighbourhood of the Mission house. There is a population of 106 with 22 children, Indians and half-breeds attending the school. Mr. Nesbit has the burden of teaching and needs teachers with a knowledge of English and Cree languages. . . . Farming has been successful except last year when hot weather in June stopped the growth, blackbirds destroyed a great deal of grain and the weather was wet after the grain was reaped and stacked. We had 142

bushels of wheat, 73 bushels of barley, 365 bushels of potatoes and 100 bushels of turnips."

With settlers arriving from Kildonan and other parts, there was a steady growth in the area for the next 10 years. The Mission became a part of the settlement which stretched some six miles down the river front. Hunting, trapping and fishing were the chief occupations. Rev. James Nesbit always wanted another minister to assist him; it was nearly impossible for him, alone, to fulfil the hopes of the Church for the Mission. His letters requested assistance and he and his wife made a few arduous trips to Kildonan to encourage more support.

The Mission grew in strength and influence and was held in great respect over a wide range of the prairies. In 1883 a new red brick church was built with an accompanying manse, farther back from the river; they were between 10th and 11th streets west of Central Avenue. About the church was the settlement's burial ground. Two years later, during the Riel Rebellion, these two sturdy structures were turned into forts and surrounded by a double stockade of cordwood some eight or nine feet high. At the gate was stationed one cannon. But the expected Metis' attack did not come.

James Nesbit did not remain to see the expected attack; early in 1874 he had passed the reins over to a successor. The frail Scotsman with his good wife had given eight years of devoted and untiring service among the Crees. Their efforts brought fruits of reward but the health of both of them was destroyed. He took Mrs. Nesbit home to Kildonan where she died ten days later at her father's house. James Nesbit survived her but eleven days.

The self-sacrificing work among the Indians must have brought much satisfaction to both Mr. and Mrs. Nesbit when they saw the results of their work. The boys

and girls were growing up well equipped to live, work and play in a world which for them and their people had changed so rapidly. A bridge had been made for them. In the words of the poet W. A. Dromgoole:

"This stream which has been naught to me,
To that youthful boy may a pitfall be;
He too, must cross in the twilight dim—
Good friend, I am building this bridge for him".

Memorial to Father Hugonard at Lebret.

FATHER HUGONARD

Father Hugonard's Memorial stands at Lebret School where he had laboured so long and faithfully.

* * *

Among the outstanding builders of the West have been the missionaries, padres, laymen who have been envoys from the Churches. From the earliest opening up of Canada, these courageous men, and often women, have brought to the natives the mission of good will. The Indians and Metis of the West had great respect for the "Black Robes". There may have been something mystical to the natives regarding this man who told of the Great Spirit, but he also lived the peace, kindness, and love of which he taught and the most illiterate could understand the living message. With what understanding and patience they had to work with the superstitious and barely awakened minds of those with whom they laboured! What lives of privation, loneliness and danger these men lived! With many the danger ended in death or perhaps mutilation for the cause they had adopted. But what oases were the outposts of civilization which these intrepid and devoted men set up! Father Hugonard was one of these men.

Father Hugonard was of French nationality and was born in the south of France. He came to St. Boniface, Manitoba; he states with "a caravan of missionaries". The Qu'Appelle Mission School for the Indians had been established by Archbishop Tache in 1865. Father Decorby had been there seven years when Father Hugonard was sent as the assistant. Father Hugonard left St. Boniface in September, 1874, with two traders and two Red River

carts loaded with trade goods for the Indians' furs. After the long trek from St. Boniface they arrived at the Lebret School at Qu'Appelle, where Father Hugonard's duties began.

It was the week before the signing of the No. 4 Indian Treaty with the Government. By this Treaty the Indians would have Reserves at Qu'Appelle, Touchwood Hills, and File Hills. In preparation for the signing of the Treaty, the Indians were at Qu'Appelle in Pow-Wow. This lasted for six days before the signing. As a stranger to Indian ceremonies, the event must have been somewhat awesome to Father Hugonard. The Indians would be in full battle array. The Chiefs would be in gay blankets and feathers; the almost naked braves in the twisting, stamping dance, the squaws, children, horses, ponies, travois, cattle and dogs would all be present in a colourful array.

Father Hugonard was the pioneer missionary of the Roman Catholic Church. He learned the Cree language and thus could preach and speak to them in their own language. The Lebret Mission flourished under Father Hugonard. He also visited Missions at Fort Pelly, Crooked Lakes and Assiniboine. He had a great influence with the Indians. When the plan was formed by the Government to have an Industrial School for the Indians at Lebret, Father Hugonard became the Principal.

When the Rebellion of 1885 broke out in the West, there were fears that the Indians would join Riel and the Metis. Showing Father Hugonard's prestige and influence among the Indians, the story is told of an happening at this time. "Star Blanket," the Chief of the Tile Hill Indians, decided to join with the rebellious tribes. He and his warriors camped in Qu'Appelle Valley and every night engaged in their wild orgy of war dances. Father Hugonard had been absent but when he returned

to the Valley, he learned that "Star Blanket" was about to lead his warriors to join the rebels. Father Hugonard strode down to the Indian camp and told "Star Blanket" how foolish that would be; he would likely end on the gallows himself. But "Star Blanket" insisted that he and his warriors were going; he said the time was ripe to drive out the white men. Father Hugonard was a big, strong man and without hesitation, he seized "Star Blanket", shook him well and thoroughly and threw him back among his wives who watched, ordering them to get back to the Reserve. And they went back. No doubt "Star Blanket" was doubly embarrassed to be so man-handled by a priest and in front of his wives. But after the Rebellion was over and the news had come that some Indians were hanged, "Star Blanket" came back and thanked Father Hugonard for keeping him from joining in the Rebellion.

And Father Hugonard had tact and sagacity, too. During the Indian Wars of 1876 in United States, Sitting Bull and his Sioux Indians had destroyed Custer and his 200 men and then fled to Fort Walsh in Canada. In the year 1878 there had been no buffalo in the south prairies. Sitting Bull and his Sioux Indians were hungry. They came north and camped in Qu'Appelle Valley just two miles west of the Mission. Sitting Bull sent Indians down to the Mission for food. The Mission had but three bags of flour, but they loaned the Sioux one bag. The Mounted Police had but two men on duty at the post but they were short of flour. There was no flour closer than Fort Ellice, 120 miles distant. Father Hugonard sent a half-breed with four Red River carts to Fort Ellice for flour. He returned with six sacks of flour on each cart; the Sioux learned this. The next morning after the flour had come, Father Hugonard was sitting teaching the native children when he heard the yelling of Indians. He soon discovered Sitting Bull and 80 Indians

had arrived. The Chief and about 20 Indians crowded into the room with the Father. He sent for an interpreter—they spoke Sioux. Sitting Bull shook hands with the Father and made a long speech. He and his Indians had been starving at Wood Mountain and came to Qu'Appelle to trade horses and get fish for food. But they now had nothing but wild turnips to eat. They wanted flour—he did not say buy. Father Hugonard said he was sorry they were hungry; provisions were short everywhere but the flour was not his but was for the Mission. He would exchange flour for anything if they would trade. The Indians applauded and Sitting Bull took off his blanket and handed it to the Father for flour. It was a good blanket; five other Indians offered him horses. Father Hugonard went out to see the horses and saw the possessions they had taken from off Custer's dead. They had watches, boots, bridles, saddles, shirts and hats. The watches would not go, for the Indians had removed wheels to use as earrings. But they traded and the Indians left with six or seven bags of flour, vegetables, tea, sugar and dry goods; they seemed well satisfied with the trade.

When the railway was being built through Regina, Pascal Bonneau was the sub-contractor and many of his employees were French-Canadian and Catholic. Father Hugonard went down to Regina and held Mass for these men. These were the first church services in Regina. In 1868 the Oblate Order had taken over the care of the Mission at Lebret, and in 1894 the Superior General of the Oblate Order from France visited Lebret School. He was surprised and delighted with the work being done by Father Hugonard and his staff. Twice the school had been destroyed by fire but a new building was opened in 1905.

With such a strenuous life, Father Hugonard's health was depleted. In 1913 he had a very serious illness.

He seemed to recover for the time but he had another attack in 1915. This time a rest and change was suggested and he went to the Oblate Home in Texas to recuperate. He had partially recovered and returned to his beloved Qu'Appelle Valley. But in 1917 he passed away.

The Industrial School at Lebret, with its work for the Indian youth, is a fitting monument to Father Hugonard. How needed it was and is to the coming generations of Indians that they learn skills that will serve them in their changed world.

Memorial to the forming of Province of Saskatchewan, 1905.
In Victoria Park, Regina.

Second Meridian on Trans-Canada Highway near Wapella, Sask.

DEVELOPMENT OF THE PROVINCE OF SASKATCHEWAN

The Memorial Stone of the Inauguration of Saskatchewan stands in Victoria Park, Regina. It states:

"This is to commemorate the inauguration of Saskatchewan as a Province of the Dominion of Canada. It was here on September 4, 1905, that Sir Wilfred Laurier gave the inaugural address. Also present on that historic occasion, His Excellency Earl Grey, Governor-General of Canada; The Hon. A. E. Forget, first Lieutenant-Governor; The Hon. Walter Scott, first Premier; F. W. G. Haultain, last Premier of the North West Territories; H. W. Laird, Mayor of Regina; Sir Gilbert Parker, M.P., the Canadian novelist, and other representative officials of the Federal, Provincial and Civic Governments."

* * *

Saskatchewan was first the name of the far-flung river draining eastern Alberta, southern central Saskatchewan and at last finding its way into Lake Winnipeg and finally into the salt waters of Hudson Bay. Saskatchewan is a Cree Indian name meaning "swift-flowing". The story is told of the American travelling in Saskatchewan. He left his railway coach at one stop and inquired the name of the city. He received the reply, "Saskatoon, Saskatchewan". Somewhat perplexed, he returned to his coach exclaiming, "Astounding! they do not speak English here!" Formed as a Province in 1905, Saskatchewan has developed amazingly since that time. Immigrants have come in and changed areas from homesteads with houses of sod or poles and mud, into up-to-

date homes with every convenience. The south-west districts, long thought too dry for farming, are now grazing lands; central province has the farms yielding huge crops of wheat and other cereals for the world's markets. Skilful research work has developed varieties of wheat which ripen early and withstand the frosts. Seager Wheeler, a Saskatchewan farmer, for five years won world championships for the wheat he exhibited. Oil and gas wells have been producing for the last two decades; coal is found in southern districts and new deposits of potash have been discovered in Esterhazy area. Small settlements have become large cities and towns. The Trans-Canada Highway crosses the Province and good roads and highways link up the larger busy centres. Saskatchewan Province is progressing.

Through the efforts of Groseilliers and Radisson, the great fur-bearing areas of western Canada had come to the attention of King Charles II. The Hudson's Bay Company was formed and granted a Royal Charter in 1670. The Company was given sweeping powers: they were given possession of the land and complete control of government and trade; they could pass and enforce laws, punish offenders, arm ships or soldiers, control settlement and build forts. The area of the Company's control was designated as that drained by the rivers flowing into Hudson and James Bay. In deference to the First Governor of the Company, the area was called Rupert's Land and later the North West Territories.

At first the policy of the Company was to build trading posts on the Bay and buy their furs from the Indian canoemen who brought their catches from the interior. But the North West Fur-trading Company came in by the St. Lawrence and Great Lakes and set up inland posts competing for the Company furs. The Company was obliged to move inland. After some years of rivalry and even bloodshed, the two companies amal-

gamated in 1821 under the name Hudson's Bay Company. As time passed the extent of the land and fertile areas of the Territories became known. Settlers came in and there was some dissatisfaction over Company Government. As early as 1857 a petition, signed by 959 settlers and Indian chiefs, was sent to the Canadian Legislature asking for annexation of the North West Territories with Canada. But no attention was given the petition.

By 1867 the four provinces of Ontario, Quebec, New Brunswick and Nova Scotia had united to form the Dominion of Canada. Within a month of the first meeting of this new Parliament of Canada, Hon. William McDougall brought up a series of resolutions for the union of the North West Territories with Canada. In 1868 Sir Geo. A. Carter and William McDougall went to London as Canada's delegates to confer with the Hudson's Bay Company. Terms were arranged and the British Parliament passed the Act changing the control of the North West Territories from Hudson's Bay Company to the Dominion of Canada. The Hudson's Bay Company received from Canada £300,000 and one-twentieth of the fertile land of the Territories and retained the land about their posts. In November, 1869, the Hudson's Bay Company gave up control of the Territories.

On May 2, 1870, John A. Macdonald introduced the Manitoba Act in the Canadian House of Commons. The Bill passed and Manitoba became a Province of Canada May 12, 1870. To crush the Red River Rebellion, Colonel Wolseley was en route to the west and Riel and his officers fled to the United States. The new Lieutenant-Governor of Manitoba, Hon. Adams G. Archibald, did not arrive there until September 2, 1870. Wolseley had no civil authority and asked Donald Smith to administer affairs until Archibald arrived. When he reached Manitoba he was also made Lieutenant-Governor of the North

West Territories. He was asked to try and establish friendly relations between the Indians of the Territory and the Dominion Government. Archibald sent Captain W. F. Butler on an extensive tour of the Territories; he made a journey of 2,700 miles, and in travel of those times! His extensive report was helpful for Archibald. He found many small settlements in the Territories—mainly of half-breeds. In the Saskatchewan area the settlements were chiefly at Prince Albert, Batoche and Wood Mountain.

In 1875, Prime Minister Alexander Mackenzie introduced into the Dominion Parliament, the North West Territories Act; its passing gave the Territories a separate Lieutenant-Governor and an appointed Council of five members. Any 1,000-mile square district in the Territories with 1,000 British subjects as population, could form an electoral district and elect a member to the Council. When the population in the area reached 2,000 persons, two members were allowed. When the elected members numbered at least 21, the Council would become a Legislative Assembly. The members would hold office for two years. This North West Territories Act came into force in October, 1876.

Fort Livingstone, which stood near the present town of Pelly, Saskatchewan, was first considered as the site for the Government of the North West Territories. Today, this seems a strange site for the Government of the Territories. But the Palliser survey party sent by the British Government in 1857-1859 claimed that the southern part of the Territories was so dry it was absolutely unsuited for agriculture. Consequently when the survey was made for the new Canadian Pacific Railway it was first routed from Selkirk to the north-west to pass through the narrows of Lake Manitoba, then south-west along the Swan River Valley to Livingstone. This became a telegraph station on the telegraph line and a headquarters

North-West Territorial Capital, 1877-1883, at Battleford.

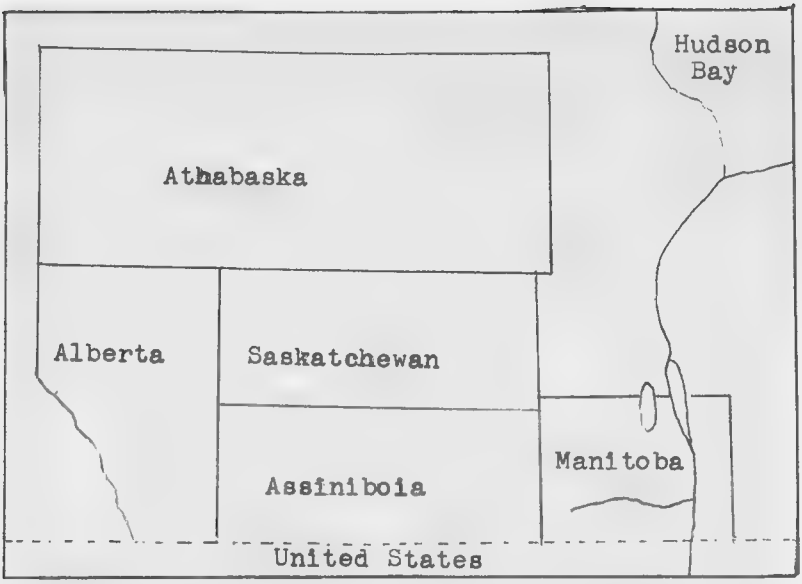
Plaque in Battleford designating the Council Chamber.

for the Mounted Police. The site of the Hudson's Bay Fort Pelly was ten miles distant. Buildings for the Police headquarters were started in 1874 but with the problems of importing almost everything that was needed, it was 1876 before the buildings were "in fairly habitable condition". In 1877 the first meeting of the new North West Council met in the Police Barracks at Fort Livingstone.

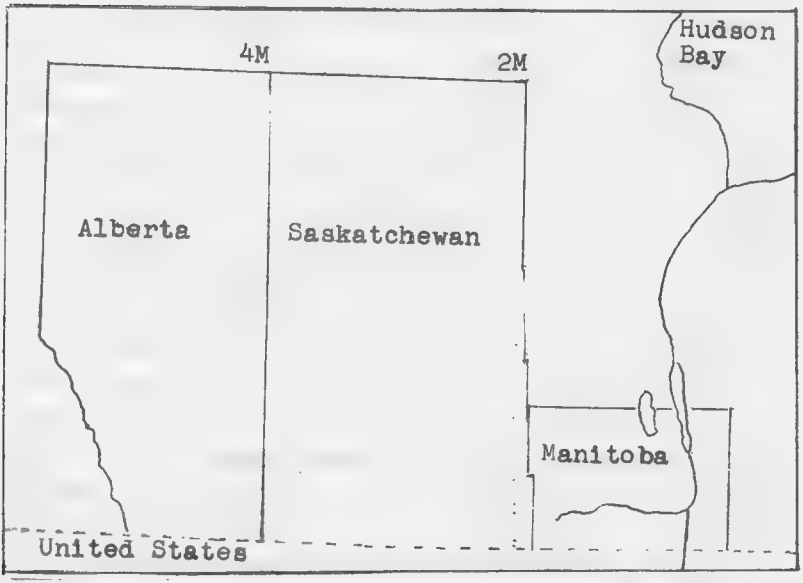
That year David Laird became Lieutenant-Governor with a Council of 11 members. In his address to the Council, he said, ". . . it is for us to labour to the utmost of our power in order to bring about as speedy as possible the settlement of the North West Territories and the development and maintenance of peace and order and the welfare and happiness of all classes of Her Majesty's subjects resident in the Territories. . . ." From that time until 1883 the Territorial Council met at the North West Government House at Battleford; the building is now the Oblate Fathers' residence. In 1883 Regina was made the capital of the Territories.

SASKATCHEWAN ARCHIVES

Council Chamber and Indian Office on Dewdney Street, Regina, now are demolished.



Provisional Districts formed of the Territories, 1882.



Provinces of Saskatchewan and Alberta formed in 1905.

In 1882 the Dominion Government created four provisional districts of the Territories: Assiniboia, Saskatchewan, Alberta and Athabasca. There was no meeting of the Council in 1882. The railway had not been extended to Battleford, meeting place of the Council, and the suggestion was to change the capital. Lieutenant-Governor Dewdney chose Regina. The first capital building was on Dewdney Avenue, where the Council met in 1883. In 1887 representatives from Saskatchewan were sent to the Dominion Government. There were two members of the Senate and four elected members of the House of Commons. By 1888 a new North West Territories Act abolished the Council and formed the Legislative Assembly of 22 elected members and three judiciary members as advisors, chosen from the Territories, but they had no vote. By 1897 full responsible government had been achieved for Saskatchewan.

At the 1902 session of Parliament, the topic of Provincial status was discussed. The question arose, would there be one or two provinces formed. Roblin, Premier of Manitoba, was pressing for land from the Territories to be added to Manitoba; this was generally viewed with disfavour. In February, 1905, Laurier introduced the Bill, called "Autonomy Bill", to create Saskatchewan and Alberta provinces. A contentious clause relating to Separate schools delayed the passing of the Bill but it was finally passed and became law September 1st, 1905, in Alberta, and September 4th, 1905, in Saskatchewan. Mr. Forget became the first Lieutenant-Governor and Mr. Walter Scott, first Premier of Saskatchewan.

The Autonomy Bill stated that the provisions of the British North America Act would apply to the new provinces as it did to the eastern provinces of the Dominion. The number of members sent to the Federal Government would remain the same as sent to the Territorial Government until after the next census. Then the

SASK. GOV'T PHOTO

Legislative Buildings, Regina.

ratio would be computed with that of Quebec, who sent 65 members. Federal Senators would be four, with provision for an increase after the census. Because of the high immigration to Saskatchewan the census would be taken every five years. The Fourth Meridian was the dividing line between Saskatchewan and Alberta and the Second Meridian was somewhat west of the division between Saskatchewan and Manitoba. A debate arose over the name of the new easterly province. Assiniboine was suggested, but Saskatchewan was thought more suitable as so much of the land was drained by that river. The site of the capital was debated between Regina and Saskatoon. But 16 electoral districts were plotted for the south and but nine in the northern part of the province, thus Regina was chosen the capital. The Federal Government's financial terms were considered generous. The

annual grant from the Federal Government for the support of the Provincial Government would be $50,000 and a per capita grant of 80c on an estimated minimum population of 250,000 to a maximum of 800,000 persons.

The Saskatchewan inaugural ceremony was held at Victoria Park in Regina on September 4th, 1905. The city had a gala day; there were four huge arches of wheat, oats and evergreen with entwined bunting, a long colourful parade of bands, military personnel and Mounted Police. Games were held in the afternoon and the Mounted Police presented their famous Musical Ride. A ball and fireworks ended the eventful day. The Lieutenant-Governor, Amedee E. Forget, and the new Premier, Walter Scott, were sworn into office.

The new prairie province of Saskatchewan was launched.

SIR FREDERICK HAULTAIN

A memorial stone in Wascana Park, Regina, has three bronze plaques honouring: Chief Justice Sir F. W. G. Haultain, Nicholas Flood Davin, and Senator J. H. Ross.

* * *

Sir Frederick Haultain was the outstanding man in Saskatchewan's early struggle for Provincial autonomy. With his almost continuous tenure as member of the North West Territories' Assembly from 1888 till 1905, he knew the needs and wishes of the people of the Territories. He became leader and Premier of the Executive Council of four members in 1891 and soon arranged a plan for the organization of the Territorial Government on a Departmental basis. This feature aided in the change to Provincial Cabinet government in 1905. Until the Territories were formed into the provinces of Saskatchewan and Alberta in 1905, Haultain worked unceasingly toward this end. He is truly one of Saskatchewan's historic figures.

Haultain's ancestors were Huguenots who had fled from France in 1572 to escape the religious persecution. Frederick Haultain was born at Woolwich, England, in 1857; his father was in command of the arsenal there. When Frederick was about four years of age, the family migrated to Lakefield, Ontario, where there was quite an English settlement. Moodie and Strickland, writers of the early settlement days, were among the neighbours of Haultains. Confederation had not yet been achieved but Frederick's father was elected member of the Assembly of Upper Canada; he early advocated Confederation.

Memorial in Wascana Park, Regina,
to
Frederick Haultain, Premier
Nicholas Flood Davin
James Hamilton Ross

Frederick received his early education at Lakefield; he hoped to enter the army, but his father objected. Good positions in the army had to be bought and the family finances would not allow it. So Frederick pursued further studies in law at Montreal and Toronto. After his graduation he located at Macleod, Alberta, to practice.

Macleod was a new frontier town, a centre for the Mounted Police and a ranching area. Imagine the young lawyer from Ontario walking into the Macleod Hotel and studying the signs:

Spiked boots and spurs must be removed at night before retiring.
Towels are changed weekly.
Insect powder for sale at the bar.
Assaults on the cook are strictly prohibited.

So Haultain rented a log shanty, put up his shingle as a lawyer, and with his $40 waited for customers. At first business did not come and his money slowly melted away. But Haultain was good looking, very pleasant and sociable and soon became popular. Macleod, being a Mounted Police town, the centre of ranching and a gathering place for cowboys, Haultain soon found his niche. The cattlemen wanted help against the cattle rustlers; the cowboys wanted wages collected. He even helped to get the local paper into print and sang in the choir. One story says he arranged and pasted together the pages of the minister's sermon that errant winds would not interrupt the Sunday discourses. Haultain was a man of good principles and against bigotry and wrong-doing. He was soon appointed Crown Prosecutor.

Macleod district was represented in the North West Territories' Assembly by Viscount Boyle, of an Irish titled family, who was ranching in the area. His father died in 1888 and Viscount Boyle became Earl of Shannon and had to return to Ireland to manage the estate.

He resigned as member of the Assembly and Haultain was elected to take his place. Outside of brief periods, Haultain was member of the North West Territories' Assembly until Provincial status was achieved in 1905. The Executive Council of four, of which Haultain was leader and Premier, was asked by the Lieutenant-Governor to act as an Advisory Committee on Finance. The finances of the Territories were handled by the Lieutenant-Governor and often he refused to take the advice of the Committee; once the Committee all resigned.

Although the Territories now had a measure of responsible government, they could not charter railways or borrow money on public credit. The lands, minerals and timber of the Territories were in the hands of the Federal Government. The Territorial Government had but two sources of income: grants from the Dominion Government; a local source from licenses and fees, and taxes on cultivated farm lands. The tax on a quarter of a section of land in 1901 was about $5. Each year the Territorial Government was unable to meet its expenses. The greatly increased immigration and the accompanying rapid development of the Territories gave rise to urgent economic and financial necessities. Lusty and urgent resolutions and despatches were sent to Ottawa for increased legislative powers and eventually provincial autonomy. In a despatch to the Minister of the Interior, Premier Haultain asked for a fixed amount of subsidy for a brief term of years. They did not receive the fixed subsidy and remained at the mercy of the annual grant which the Federal Government sent.

In May, 1900, Premier Haultain introduced a motion, which was seconded by Mr. Ross, asking for the fullest inquiry into the terms upon which the Territories might enter Confederation. The Premier spoke to the Territorial Assembly for three and a half hours. Among

his statements he reminded the members that the very table about which they sat was the one at which the Confederation Fathers had drafted the Canadian constitution. He would have his listeners "emulate the patriotism of these men and banish local and selfish partisan views". But he had found nothing in any Act, Public document or Order-in-Council which gave the Dominion Government title to the lands in the Territories. Haultain's motion was passed unanimously. The Lieutenant-Governor forwarded it to Ottawa but no action was taken. A later reply from Hon. Clifford Sifton stated, "I admit there is much in the suggestion in your letter . . . I am prepared to say that the time has arrived when the question of organizing the Territories on the Provincial basis ought to be the subject of full consideration".

Mr. Walter Scott, member for West Assiniboia, presented the question of Provincial status for the first time in the Dominion Parliament, March, 1901. In due time the answer came from Ottawa. They stated they felt it not wise at the present time to pass legislation for the Province. They gave as reasons: the population of the Territories was sparse and would rapidly increase and cause new problems; there seemed to be some divergence of opinion in the Territories whether to form one or two provinces. Haultain communicated with Hon. Clifford Sifton refuting the excuses. The Territories had ten times the population of Manitoba when it was formed as a province; the question of one or two provinces would not be solved by delay.

That spring Premier Haultain began negotiations for a conference with the Dominion Government. Hon. Clifford Sifton asked that the meeting be delayed until after Parliament had prorogued. The meeting took place in October, 1901, in Prime Minister Laurier's office. Premier Haultain and A. L. Sifton represented the

Territories before a Cabinet Committee of Sir Wilfred Laurier, Sir Richard Cartwright, Hon. Clifford Sifton, W. S. Fielding, J. A. Tarte and R. W. Scott. The meeting was held behind closed doors but some information was released. Haultain had pointed out that the Territories were ready for Provincial powers but as long as they were dependent on Ottawa for finances it was difficult to keep up the growth and development of the country. Laurier asked the delegation to submit their case in writing and promised careful consideration. Ere he left Ottawa, Haultain presented the Cabinet with a draft of the Bill for the establishment of the provinces. Haultain believed there would be little disturbance in a change to the provincial status as the British North America Act would form the basis for the new provinces, as it had the old. Haultain suggested one province south of the 57th parallel to extend from Manitoba to British Columbia. He felt that the claim of the province to the beneficial control of its natural resources appeared eminently sound from the constitutional and legal point of view. He had fifteen copies of his deliberations printed and sent to members of the Dominion Cabinet. Haultain's arguments for Provincial status were well known in the West; he had spoken them on platforms for the last two years.

In 1902 a general election was held in the Territories and all candidates for office were pledged for Provincial autonomy for the Territories. A document relating the Haultain negotiations with Ottawa was distributed during the election campaign. The demands agreed upon by the candidates were: Equal rights and equal finances as had been given to the other provinces; control of their own provincial resources; compensation for any part of their public domains which had been used for Federal purposes; removal of the Canadian Pacific Railway tax exemptions. The Territorial Legislature was

united except on the question of having one or two provinces. One group held that the Executive Council had exceeded its authority when they asked for one province in the draft Bill. This group urged that two provinces be set up to extend to the sixtieth parallel. Most members realized that it was wise to be unanimous in their views as a divided voice from the Territories would get little recognition from Ottawa who had the final legal power. Haultain stated, "The need now is to speak with one voice to the Dominion Government on the urgency of provincial autonomy." But he still held to one province.

Thomas Greenway, Premier of Manitoba, in a speech in Brandon, 1896, expressed the idea that many governments could be avoided by adding to Manitoba the area of Assiniboia east of the third meridian and creating one province out of the remainder of Assiniboia, Saskatchewan and Alberta. This roused the North West Territories' Assembly who urged the Federal Government to keep the Territories intact until a province was formed. Again in 1901 and 1902 the Manitoba Assembly took up the cry for extension of their province westward. The North West Territories' Assembly passed a resolution stating its opposition to any further extension of the western boundary of Manitoba. Premier Haultain and Premier Roblin held a debate at Indian Head on Dec. 18, 1901. Roblin argued from the standpoint of finances and transportation. The union with Manitoba would aid in school expenses and the railways of Manitoba would be pushed westward. Haultain stated that very probably the Territories would receive their provincial autonomy at the same session of Parliament as Manitoba would be extended west. Would Assiniboia be better with Manitoba or forming a new province? He likened Assiniboia's problem to forming a partnership with a farmer; would you choose one with his farm improved and mortgaged or with another whose land was

unimproved but free of debt? Nothing was done to carry out Manitoba's annexation proposals.

The year 1903 found the Territories still without Provincial powers; they were in straightened financial circumstances too. Premier Haultain and G. H. V. Bulyea went to Ottawa on the question of the financial grant. They needed an increased annual grant and also $250,000 to cover the 1902-1903 deficit. The Assembly was again urging the Dominion Government for legislation to give the Territories their provincial autonomy. Haultain pointed out that his success at the election was a unanimous mandate from the people for provincial status; Haultain had to return to Regina for a meeting of the Territorial Assembly. There the Assembly passed a unanimous resolution which was forwarded to the Prime Minister and Minister of the Interior, recording its opinion against any further alienation of the lands, timber or minerals of the Territory, except for purposes of homesteading and actual settlement. Word came from Laurier that instead of introducing provincial autonomy legislation, the Federal Government had given the Ter ritories ten representatives in the House of Commons. Haultain's reply was frank. ' . . . regretting that the question had been put aside for a reason quite foreign to the subject'.

The Conservative Opposition now took up the cause of the Territories. Hon. R. L. Borden, leader of the Conservatives, made a tour of the West and spoke in a number of centres on the need for Provincial status. He stated that Provincial autonomy should be given at the earliest possible moment. In October, 1903, in the House of Commons Borden renewed his attack on the Laurier Government for delay in dealing with the Territories' request for Provincial government. There was no good reason why the Federal Government should have withheld autonomy so long. Borden defended very strongly

the idea that the government of the Territories should have control of their own lands. One problem was that the members of the Federal Government from the Territories did not stand by the Territorial Assembly but voted with Laurier. When Borden's motion for immediate consideration of the Provincial autonomy of the Territories was voted upon, the three Territorial members voted with the Laurier Government for postponement. The Territorial Assembly was unanimously in favour of autonomy at the earliest possible moment while the North West members at Ottawa were favouring further delay.

Premier Haultain opened negotiations with Ottawa in 1904 for a further increase in the federal grant. The Territories had received only $582,979 out of the $896,000 asked for 1903. Haultain estimated an increase of 200 schools over the 916 of 1903. During 1904 the Territories did receive a liberal response from the Federal Government. The finances that year met the more immediate necessities. While in Ottawa in June, 1904, Haultain made his final demand for provincial autonomy; he included a draft of the provisions requested. Laurier did not acknowledge this communication until September. Parliament had dissolved and the Territories' question would become an election issue. Laurier in his reply stated that if his government were sustained he would deal with the Territories Provincial status question at the first session of the new Parliament.

The development of the Territories from 1900 to 1904 gave a tremendous impetus to the Provincial autonomy issue. There was a high rate of immigration and homestead entries. The crop acreage was large and the crops good. The schools had expanded from about 593 schools in 1900 to 916 in 1903 and the estimated number for 1904 was 1,116. The Assembly of the Territories was mainly one party group. For its seventeen years of existence it had been free of the drawbacks of party

strife. There had arisen a small opposition led by R. B. Bennett of Calgary and D. H. McDonald of North Qu'Appelle which numbered about eight members; their main opposition was for two provinces.

The first session of the newly elected Parliament at Ottawa was again led by Sir Wilfred Laurier; it met January 11th, 1905. The speech from the throne contained the information that a Bill concerning the formation of the provinces would be presented. Prior to the announcement of the Bill, Premier Haultain and G. H. V. Bulyea held numerous meetings in the Prime Minister's office. The items which received the most discussion were: would the north west lands and minerals belong to the province; would an allowance be made for lands granted for other than homesteads; would there be a subsidy and interest paid on debt allowance; would there be one or two provinces? At that time there was little discussion on the school question; that came later. Much against Haultain's wishes Laurier called in the Territorial members of the House of Commons. They had definitely sided with Parliament during the whole period of the struggle.

Sir Wilfred Laurier introduced the Bill, giving a two and a half hour speech. The main terms were: The provinces of Saskatchewan and Alberta were to be about equal in size; the Dominion would retain the public lands but would give a compensation of $375,000; the Federal Government would also give an annual grant of $50,000 to each province and an allowance of $200,000 for an estimated population of 250,000, to be increased until the population reached 800,000; any minority group would have the right to establish its own schools and share in the public moneys. It had been whispered that Laurier had delayed forming of the new provinces because of any complications over schools.

Borden followed the reading of the Bill with a short speech. He stated his regrets that the government had not seen fit to give the people of the new provinces the control of their public lands. He said he was astonished to find, "the advocate of responsible government and defender of the liberties of the people" withholding from the people of the North West Territories the ownership of their lands.

The most determined opposition to the Laurier policy of withholding the public lands came from Calgary. Premier Haultain clung to his claim that as a matter of right the North West Territories should have its public domain but that a large net income increasing as time passes, is a fair substitute. After the first introduction of the Bill the discussion of the school clause overshadowed all others. Many felt that the school question should have been left with the new Provincial government. The 'Globe' stated it was opposing the school clause, 'that it subverted the principle of Provincial rights'. Premier Haultain's position on the school question was also that the provinces should be left to deal with the matter. The division of the Territories into two provinces caused little comment apart from some communities disagreeing over the place of the line of division.

The new autonomy Bill gave each of the two prov inces four members in the Federal Senate and each five members in the House of Commons. In the Provincial Legislature each province would have 25 members until changed by their provincial government. A. E. Forget became the Lieut. Governor of Saskatchewan and G. H. V. Bulyea, Lieut. Governor of Alberta. Walter Scott was the first Premier of Saskatchewan and A. C. Rutherford first Premier of Alberta.

Much dissatisfaction was shown in Saskatchewan when Lieut. Governor Forget did not call on Premier

Haultain to form the first Saskatchewan Provincial Government. Citizens felt that Haultain had been most instrumental in securing Provincial status for the provinces and should have been recognized and rewarded by this honour. Haultain had served as member of the Advisory Council, Chairman of the Executive Committee and Premier of the North West Territories from 1897 till August, 1905. It was mooted that Haultain was not selected as Laurier advised against it, the excuse being, 'Haultain had gone out of his way to obstruct the policies of the Federal Government regarding the autonomy Bill.'

Later the governments of Manitoba, Saskatchewan and Alberta joined in an extensive campaign on behalf of equality with the other provinces of Confederation with respect to the administration and control of their natural resources. An agreement was reached with the Dominion Government in 1930 when the Federal Government gave to the provinces the rights to the remaining lands and paid compensation for those lands alienated by the Dominion between 1905 and 1930.

Although Haultain did not become Saskatchewan's first Premier, he led the Opposition for seven years. He became Chief Justice of Saskatchewan in 1912 and served in this capacity till his retirement in 1937 after 50 years of public service in the West. He was knighted in 1916 and was for 30 years a member of the Senate of the University of Saskatchewan.

Haultain married Mrs. Gilmour of Montreal in 1938 and they made Montreal their home. Haultain died in 1942 at the age of 84 years. During his long and busy life he had accomplished much for his adopted province. He had found it part of the Territories and left it an important self-governing province of the Dominion of Canada. He is one of Saskatchewan's illustrious sons.

SENATOR JAMES H. ROSS

A Plaque to honour James H. Ross is on the stone in Wascana Park in Regina.

* * *

Senator James Ross as co-worker and supporter of W. G. Haultain, played a notable part in the struggle of the North West Territories for responsible government and for Provincial status. And not alone in the North West Territories but he was also a pioneer in the forming of the government of Yukon. The problem of law and order in the Klondyke at that time was not small. It is by many such honourable and enterprising men that the foundations of our country have been laid.

James Ross, son of John E. Ross and Christina Hawthorne, was of Scottish ancestory. His father was a lumber merchant and mill owner in London, Ontario. 'Jim' as James was familiarly called, was educated at the London Grammar School. Jim always knew where he wanted to go and grew up to be a straight-forward if sometimes blunt speaker but gifted with much political wisdom.

Ross first came west to try his fortune in a lumbering and milling business on Lake Winnipeg, north of Selkirk. The Canadian Pacific Railway lines were not yet laid but it was expected they would pass through the area Ross had chosen. But the railway was surveyed and built farther south; this affected his lumber business which began to fail. He went south near Winnipeg and farmed until 1881.

That year Ross went west and pitched his tent on Moose Jaw Creek; there he built the first shanty and

practically founded Moose Jaw city. In partnership with William Riddell, he started ranching in the Qu'Appelle Valley and also had a coal yard. In 1886 he married Barbara McKay, the belle of Moose Jaw. At this time Ross was a tall slim man with a fine physique; his hair became prematurely grey and he wore a moustache. He was ambitious, with a kindly manner and hearty speech and he delighted to be decent and friendly with people. He was endowed with a well-balanced mind and was a good judge of men.

Ross was elected to the North West Territories' Council in August, 1883, when it first met in Regina. The Council became an Assembly after 1888 and Ross remained a member until 1901. He was Commissioner of Public Works and held this position for 14 years with never a breath of scandal in his public life. He was the Speaker in the House from 1891 to 1894. Ross was an influential Liberal and a close colleague of Haultain in the Assembly. At that time the Federal grants were dispensed by the Lieutenant-Governor of the Territories. Ross and Haultain worked to have the Assembly control Federal funds. They were also striving to get Provincial status for the Territories. Ross favoured a constitution similar to that of Ontario. He went as one of the delegates to Ottawa in 1886 to lay the proposal of Provincial status before the Federal Government. In 1887 Ross ran against Nicholas Davin for the Federal seat of West Assiniboia but was defeated.

At one time Ross and Haultain were pressing for constitutional rights in the North West Territories; the Lieutenant-Governor was strongly supported by Cayley, a clever young lawyer from Calgary. The vote was taken and Haultain's motion was one vote behind. Ross resigned the Speaker's chair and cast the vote but this left a deadlock. Then word came that a member, Reaman, a supporter of the Lieutenant-Governor's party, at York-

ton, had died. To get a candidate for the new election, Cayley and his supporters took the train to Winnipeg, changed trains and left for Yorkton. Haultain and Ross, hoping to be at Yorkton first, drove a sleigh and team there. The team and sleigh reached Yorkton first; Ross and Haultain put up a candidate, Insinger, who won the election and gave his support to the needed motion of Haultain.

In 1901, Ross was appointed Commissioner of the Yukon Territory and held this position until he became a candidate for the Federal House of Commons; he was elected as the first member to the Federal House from Yukon in 1902. Two years later he was appointed a Canadian Senator.

Mrs. Ross had remained in Regina when Ross first went to Yukon; in the summer of 1901 she and an infant daughter joined him. After a short time in Yukon to secure furnishings for the official residence at Dawson, she, her niece and the infant child returned to Vancouver aboard the 'Islander'. Off the coast the ship struck some hidden wreck or rocks and went down in 20 minutes. Mrs. Ross, the babe and niece were all drowned. Ross attended the funerals at Victoria but had to return to Yukon. It was a terrible shock for him and he was soon attacked by a serious illness. It was long before he recovered and the sorrow left its mark as long as Ross lived.

Ross retired to Victoria and lived there till his death in 1932. For the major part he played in bringing about the formation of Saskatchewan as a province with its own elected Assembly, his name and memory are honoured by Saskatchewan people. Following in his father's footsteps, one of his three surviving sons, J. Gordon Ross, became member for Moose Jaw in the Federal House of Commons in 1943.

Memorial Fountain in Rotary Park.

On the Memorial Stone in Rotary Park

This fountain was erected by the citizens of Regina as a Memorial to

NICHOLAS FLOOD DAVIN
1843 - 1901

who established 'The Leader', our first newspaper, in 1883; who was our Member of Parliament 1887-1900; who had unbounded faith in the future of our community; who visioned "A fair and noble city in whose beautiful parks splashing fountains play", and in whose memory this fountain is dedicated as testimony of the fulfilment of his vision and his faith.

NICHOLAS FLOOD DAVIN

A plaque in his memory is on the stone in Wascana Park, in Regina.

* * *

Nicholas Davin, a son of old Ireland, had the traditional ready wit and repartee of his nationality. He was ever a brilliant debater and could have excelled in the practice of law. But his training for law gave way to his natural inclination for writing and journalism. He is remembered in Regina particularly as the founder of the 'Regina Leader', the first newspaper in Assiniboia.

Davin was born in County Limerick, Ireland, in 1843. His father was a doctor but died when Nicholas was quite young. He had hoped to take the medical course and follow his father's profession but with his father gone, money was not plentiful. He had to leave school and begin his apprenticeship as an ironworker. Fortunately, a relative impressed with Nicholas' ability, offered to give him an education. Nicholas re-entered school, attended Queen's College in Cork and then went to London University. While in training for the bar, Davin became a member of Temple Forum, a debating Society. There he and T. P. O'Connor led all the rest. He graduated in law and was called to the bar in England. A friend who attended his bar graduation ceremonies said, "Davin was a tall man with a lean purse".

During his first two years as a barrister he had almost nothing to do; thus he became reporter at the British House of Commons. Then he left for the continent as a war correspondent, in the Franco-Prussian War, for the 'Irish Times' and the 'London Standard'. He was a successful reporter but had an untimely ac-

cident when he fell off a horse and injured himself. He returned to England.

There he answered an advertisement for an editor of the 'Belfast Times'; he was accepted. But Clarke, one of the proprietors' was antagonistic toward Davin; discussions and quarrels arose. Clarke accused Davin of being drunk at work and instead of writing his own editorials he used reprints of other's writings. Davin was discharged but he took action demanding damages of £500. Ultimately the case was settled out of court and Davin received £50.

Davin then went to Canada to write an evaluation of the interest being shown among Canadians in the annexation movement with the United States. At this time it was a strong issue with voices for both 'pro et contra'. His assignment was to write but he was inveigled into debating on annexation at Toronto. He debated with all his vigour accompanied by his Irish wit. He made a marked success and was asked to speak at many other meetings.

In 1878 Davin was nominated in an Ontario constituency to run for member of Parliament but he lost the election. He spent a year lecturing in Canada before he joined the staff of the 'Globe' as literary critic. He was not happy there. His views and those of the Powers of the 'Globe' conflicted. He left the 'Globe' and ever after it was a target for his most caustic wit.

He was called to the bar in Ontario. His most spectacular case was his defence of George Bennett who was accused of shooting George Brown, the founder of the 'Globe' newspaper. Davin was not successful in the defence but his argument that the shooting was unintentional was a masterful effort and attracted much attention.

Then he joined a group to tour the North West Territories. He fell in love with the West and decided

to remain in Regina. There he established the 'Regina Leader', with its motto, 'Justice for all'. Regina had just been chosen as the capital of the North West Territories. Perhaps some other cities were jealous. 'Manitoba Free Press' stated in an editorial, "The Pile of Bones (Regina) lacks every one of the essentials of a city or even a moderate market town". This, of course, was galling to Davin. His reply in the 'Regina Leader' was, "Mature editors had quit the 'Winnipeg Free Press' office and office boys were now writing the editorials." Davin in his paper became a self-appointed champion of the settlers of the Province. He was clever and could write with satire and ridicule. His Irish humour came to the surface on occasions, "A man in St. Louis had been drunk for 20 years but died a few hours after sobering up; what a terrible lesson to those who are thinking of sobering up."

Davin was a most interesting and eloquent speaker and seemed born for politics. In 1887 he was elected to the Federal Parliament at Ottawa from West Assiniboia as one of the four members for the North West Territories. He represented W. Assiniboia until 1900. He moved one motion in Parliament to extend the franchise to women—an unheard of idea at the time. He was a tower of strength to the Conservative party at Ottawa and a loyal follower of Sir John A. After Macdonald's death Davin spoke most feelingly . . . "Sir John A. Macdonald found Canada a petty province and leaves something like an Empire. . . ." But Davin liked to plague Laurier. Once Davin challenged Laurier to name one pre-election promise he had kept. Laurier for once matched him by exclaiming, "I promised to come here and we are here on the right side of the Speaker".

The Conservatives were swept out in 1896 and Laurier became Prime Minister. That year Davin won his seat by one vote—given by the returning officer. He

suffered many jokes from the Liberals around Parliament about the one-vote Member. But the Government was going Liberal and in 1900 Davin lost his seat to Walter Scott. The Separate School question was a stormy one and Davin was sponsoring the unpopular side.

Davin did some writing; he wrote, 'The Irishman in Canada', being an account of the contributions of the Irish to Canadian life. He also had published 'Epic of the Dawn and other Poems'. He was perhaps a greater orator than writer. He made one outstanding speech at the celebration of Victoria's Diamond Jubilee in Boston. It was perhaps his crowning effort.

In dress Davin was a bit of a dandy; he was tall, straight as a reed but became bald quite early. He drank but was called 'a one-bottle man'—one who would not over-indulge. He married Eliza Reid of Ottawa in June, 1895.

In October of 1901, Davin had gone to Winnipeg to make a political speech. The next morning at the hotel the clerk went to his room to call him and found his body with a self-inflicted wound from a bullet. There was no explanation. In his pocket was an unopened letter from his wife and $6.40. By Irish temperament Davin was moody and excitable. Was he brooding over his defeat at the polls? Or had he tasted life's sweetest waters and had no desire or courage to face old age and the world when the best seemed to be past? One of his poems breathes the latter thought:

As for me I'm time o'weary
    I want my release.
Give to the others the struggle;
    Grant me but peace
Which death offers the brave,
    What rest like the rest
Which we find in the grave.

BRITISH COLONY IN SASKATCHEWAN

There is a monument to George Exton Lloyd in Jubilee Park at No. 5 highway and Meridian Avenue, Lloydminster.

On No. 5 highway on the eastern side of Lloydminster the old church is being restored and placed in a new Park.

On Spadina Crescent West in Saskatoon there is a marker on the Barr Colony camp site.

* * *

Many parts of the West have been settled by Colonies which were instigated and arranged by societies, organizations or perhaps by individuals. That area will be replete with place names referring to the founder or founders. But travel to Lloydminster district and you will see the memorial stone for Lloyd, the church he built and note the name of the town, Lloydminster. But there is nothing about Rev. I. M. Barr, late of London, England, who started the settlement. The British Colony in Saskatchewan or often called Barr Settlement became Lloydminster in memory of Barr's worthy successor.

In 1902, Rev. Isaac M. Barr of St. Saviour's Church, London, England, distributed pamphlets advertising a settlement in North-West Canada. The colony would be English, Irish and Scotch and the colonists would be given free land grants on the prairie. Barr was selecting the location but he would have in view: good land, a plentiful supply of water, timber close by for building purposes, prairie grass for pasture and a railway or early

Memorial to George Exton Lloyd
In the park on No. 5 highway and Meridian Ave., Lloydminster.

Log church St. John built by G. Lloyd

prospects of one. Barr wanted as settlers, farmers, farm labourers, some artisans and tradesmen. Each would have his own land, with nothing communistic. Each person who was head of a family and each young man over 18 years of age, would be granted 160 acres of free land. The colonists would leave England about mid-March by ship from Liverpool and land in Canada for transportation over the Canadian Pacific Railway.

It looked rosy but Barr did not minimize the difficulties. "I do not desire to present a picture that is highly rose-coloured. There are difficulties and drawbacks to be encountered. . . . Let it not be said we are degenerate sons of brave and masterful sires . . . you cannot pick up nuggets on the surface of the soil . . . you must dig," he stated. Barr questioned one applicant as to why he was going to Canada. The applicant replied, "Why to claim Canader for the bloomin' Hempire." He must have been a Cockney lad!

Barr had made an exploratory trip to Canada ere he issued the pamphlets. He had secured from the Department of the Interior, exclusive of Hudson Bay land, the even numbered sections in 68 townships. Barr also had plans for various other schemes and he was the purser. He collected money for homestead entry fees, absentee entry fees, for shares in co-operative stores, for a transportation syndicate and for hospitalization insurance. He sent three agents ahead but failed to give them financial support in preparing for the colonists' arrival.

The number who boarded the S.S. 'Lake Manitoba' on March 31st is stated to have been 2,684 persons from England, Ireland and Scotland. They sailed from Liverpool and the ocean journey could not have been very comfortable, for the steamer was loaded beyond capacity. But Rev. Isaac M. Barr had a luxurious cabin on the

boat's deck. A story was told among the passengers; it claimed that Barr had bought up the ship's supply of flour and had the ship's cooks making bread. This was sold at 10c a loaf to the colonists, giving 5c profit per loaf to Mr. Barr. The story did not improve the colonists' opinion of Barr. After 14 days' sailing, they arrived at St. John, N.B. Five train loads of colonists' cars left with passengers and quantities of household effects. But much of the goods had been dumped on the wharfs and never reached the trains; quantities of the colonists' goods were never seen again.

The colonists went to Regina via the Canadian Pacific Railway and then to Saskatoon by the Canadian Northern; that was the end of the steel. Anger flared when much of their baggage was missing. Barr tried to calm the irate colonists but many stood on boxes and denounced all who had been in charge of the luggage. Even fists flew; much of the discontent was aimed at Barr. Barr's plans for a reception at Saskatoon had not been carried out. The Department of Immigration did supply a city of tents for their five-day stay in Saskatoon. The colonists while at Saskatoon bought freely of needed horses and machinery. But prices were high; they learned that Barr was demanding commissions from the merchants; they in turn had raised their prices. There was still a trek of 200 miles to their destination, but many discontented colonists remained in Saskatoon.

The Department of Immigration had arranged for tents, fuel and fodder at over-night stopping places en route. Barr had gone ahead, presumably to set up the co-operative store. About 1,200 colonists left Saskatoon with oxen drawn wagons or with teams of western ponies. There were no roads; trails led through sloughs and often ended in forked outlets. Wagons got stuck; other teams had to haul them out with logging chains. Eagle Hills presented another difficulty; young steers hitched to

wagons, ran away; wagon tongues broke and the goods was spilt. Prairie fires haunted the moving line. Night camps had to have fire guards. If fire overtook them at night, they fought the spreading embers with wet sacks flailing out the sparks. But they finally reached Battleford; there they found Barr installed at the Queens' Hotel.

After a two-day rest at Battleford the party left on the 60-mile journey to their land, now at Lloydminster. Rev. I. M. Barr remained at Battleford, but most of the colonists arrived at Lloydminster in eight days. After all their hardships they were delighted to find the best of soil awaiting them on their new homesteads. But they were in need of food for themselves and oats for their horses. They found Barr had bought up the oats at 25c a bushel and was asking the farmers to charge them $1.50 for the oats and much the same with flour and potatoes. A very determined and angry delegation turned back to Battleford to face Barr. They demanded their money which Barr had taken and for which he made no accounting. They did not get it, but they did ask George E. Lloyd to be their new leader. He consented if a committee of 12 were elected to work with him. Lloyd went to the bank in Battleford and borrowed $3,000 on his own name to be used for the colony. Meanwhile Barr had left for eastern points.

Many colonists were discontented and wished to leave but Lloyd, with his diplomacy and good judgment, persuaded them to stay. His words were, "We have not come all this way to quit." He was a fine type of unselfish man. When they reached the 4th Meridian, the best site for the town was selected; it was on Lloyd's homestead. He gave up his 160 acres for the town and took another homestead some two miles distant. He suggested that the town people elect a Council and a Reeve to manage the business. Lloydminster was incorporated in 1907.

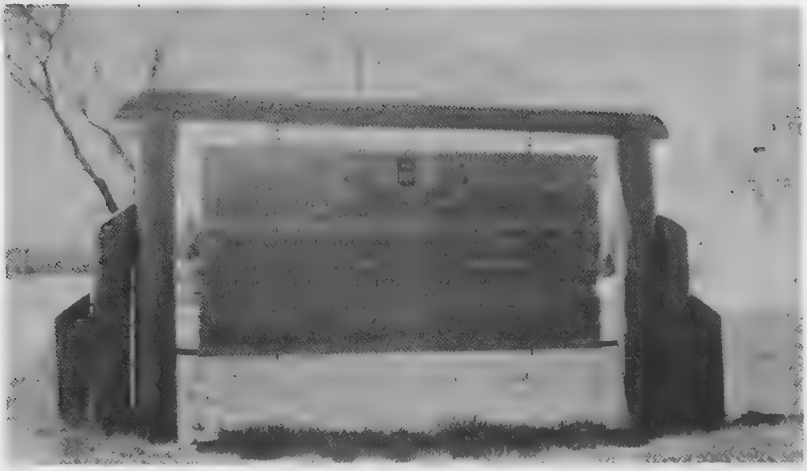
By June, 1903, quite a large camp of settlers had located on the town site. Lloyd had the original log church built; the pioneers each contributed a log upon which his name was carved and floated them down the river to build the church. The colonists celebrated Dominion Day, July 1st, 1903, with sports, horse races and bucking broncos. The North West Mounted Police gave their help and a patriotic concert was held that night. The Indians and Metis came for miles to gaze on the new white settlers.

But that fall the railway grading camp was closed and the men had no work. However, they employed themselves erecting log houses and making their furniture. Families helped each other by the old-fashioned 'bees'. One large marque was made for those with no accommodation; this also served as a community hall. A Rifle Club, Agricultural Society, a Literary Club and South African Veterans' Association were formed. Concerts and musical evenings were held in the community marque. The government had the telegraph line extended from Battleford. In the spring a government agent, Mr. Reddington, arrived and gave good care to the settlement. A Post Office was erected on Broadway Street and Mr. Flamank was the first Post Master. Miller's store was added and Payling and Cann opened up a livery barn.

As for Rev. I. M. Barr, his conduct toward the trusting colonists would not please the settlers or place him with reverend Churchmen but, rather, with bald old eagles snatching and carrying home feathers to make comfortable their own nests. The last that was heard of Barr, he had departed for Australia and died out there. George Exton Lloyd was elected the Bishop of Saskatchewan Diocese in 1922 and he retired in 1931. He went to Victoria, B.C., where he passed away in 1940 at the age of

79 years. The 'Lloydminster Times' paid tribute at the time of his passing in these words:

"May the fine spirit which imbued the late Bishop Lloyd and which was witnessed by the early colonists, live on. From time immemorial, this is the spirit which has been called, 'the just, the good and the beautiful.' This is the spirit which led the children of Israel out of the wilderness, the serf out of his serfdom. 'This is the spirit in which there is life'."



Plaque at Colonists' Camp in Saskatoon

"In April, 1903, the British immigrants known as the Barr Colonists camped here for two weeks. By steamship and rail they had travelled from Liverpool, England, bound for homesteads near the present site of Lloydminster. This was the end of the steel for them, and six special trains disgorged 1,473 passengers and their baggage onto the open prairie beside the tracks. Local citizens helped them to erect a huge encampment on the surrounding area. While they stopped in the village of Saskatoon the colonists cashed more than $250,000 in bank drafts, outfitting themselves for the long wagon trip to their homesteads and the tasks of pioneer settlement. It was estimated that they bought 1,000 horses, 800 ploughs, 500 wagons, 150 mowers and 50 binders. This impetus to business contributed much to Saskatoon's rapid growth that year."

CANNINGTON MANOR

The Memorial is at All Saints Anglican Church on the municipal road, 10 miles north of Manor. It reads:

"All Saints Anglican Church built in 1884, and consecrated June 21, 1885, served the spiritual needs of Cannington Manor, an English settlement founded by Captain E. M. Pierce in 1882. To this district came a number of adventurous young English gentlemen, encouraged by Pierce to learn western farming methods. By 1887 a small but complete village had grown up around the church, but gradually disappeared when the promised railroad failed to pass through the settlement."

* * *

If the inanimate could speak, what stories we should hear! The attractive All Saints Church would tell of the first wedding, the first christening and of the founder, Captain Pierce, who sleeps in the church-yard close by. The sods of the old race-track would call to us of the orange and black racing colours, waving back from the favourite mounts; the blue stone Beckton house would whisper of the cultured, witty and famous folk who had chatted within its walls; the playing field, which we cannot even find, would tell of the cricket and tennis games. The Assembly Hall over the school, which is long since gone, would speak to us of the community meetings and orchestral music of the long past days. But they cannot tell us; these are but memories. Even so, we can imagine the fantastic past as the sun sinks out and the evening shadows lengthen. Across the prairie we see the Beckton home, the Humphrey home and the old racing stables. Beside us is the Church; other than that all is unbroken silence.

ARCHIVES

All Saints Anglican Church.

In 1882, Captain Pierce, a retired British army officer, came to Canada to procure land in the North West Territories. He had suffered bank losses and with a family of eight children he felt he must leave England for greener fields. He was not intending to farm himself but his plan was to get a tract of land and hire skilled help to manage it, and for some remuneration, to teach methods of farming to young Englishmen. Then also Captain Pierce hoped to persuade well-to-do English families to join the new settlement and these people would add social and cultural distinction to the community.

Captain Pierce and his son Harvey, left England in June, 1882; arriving in Toronto, they secured a home for the family. Mrs. Pierce, aided by Duncan, the eldest son, brought out the family the following July. Duncan left shortly for the North West Territories to seek out land. He found good land abut 40 miles south of 'The Fourth Siding' (Moosomin) and there he pitched his tent. When his father arrived, they found that the land

on which they intended to file for homesteads had been withdrawn from settlement. Undaunted, Captain Pierce returned to Ottawa. He interviewed Sir David Macpherson, Minister of the Interior, and met John A. Macdonald, Prime Minister. Captain Pierce must have pleaded his cause well, for the land he requested in the Pipestone area was thrown open for application for one day. Pierce made entry for himself and sons; he mentioned to John A. Macdonald that other settlers could be secured, too. So a further tract of land was thrown open to homesteaders. Thus began the Cannington Manor settlement.

Mrs. Pierce and the rest of the family came to Winnipeg and Duncan drove down to meet them. It was January when they left for the homestead; it was a long, cold journey for Mrs. Pierce and the children. They stopped two nights en route. In one home in the small house customary on the prairie, six women slept upstairs in the loft, while eight men, wrapped in their blankets, using their clothes as pillows, slept downstairs.

About a dozen families and 50 to 60 Cubs, young men learning farming, made up the first settlers. Ox-carts brought these newcomers and their possessions from 'The Fourth Siding' over Big and Little Pipestone Creeks to the settlement. The new families built their quite commodious homes in a rough circle. Some settlers, perhaps more affluent, built huge stone houses, barns and stables. Beckton's home, called 'Didsbury' or 'The Ranch', was built of bluish stone; it contained 20 rooms, a bachelor wing and billiard room. There were French windows and open fire-places. Becktons were most hospitable and lavish in their entertainment. Their racing stables were 120x24 with an upper loft. Another large house was the home of James Humphreys; it was a large frame building built of local timber. It was said that the attic could provide accommodation for 200 troops. Mr. and Mrs.

ARCHIVES

"Didsbury," Beckton home.

ARCHIVES

The horse races.

Hewlett bought this home in 1903 and lived there for some time, thus preserving it.

The village, called Cannington Manor, grew up about three miles distant. All Saints Church was erected there; it was built with local logs, but with nave, chancel, tower, a spire and belfry and was plastered on the inside. Later the outside logs of the church were framed in. Bishop Anson came in June, 1885, to open the Church, but seeing its finished appointments, he also consecrated the building. Captain Pierce had donated the land for the church site. His daughter, Lily Pierce, became the first organist of the church, and Rev. St. John Field was the first resident Rector. The village also had a flour mill, a Trading Company building, a blacksmith shop, and a hotel, called 'The Mitre'. Most of these buildings were built of logs which had been cut and brought from the Moose Mountains.

The old home of General A. G. L. McNaughton's father in Moosomin.

Mr. W. H. Bryce came to the settlement to be the first farm instructor. The Beckton boys, Ernest, Bill and Bert, were among his first pupils. Their grandfather was a wealthy cotton spinner of Lancashire, England. He sent the three boys to Canada to learn farming. Apparently the boys did not take their agricultural training very seriously. When Captain Pierce wrote his report to Grandfather Beckton, he was wrathy and would send no more funds to the boys. Perhaps in derision he did send to each one a share in what he thought was a defunct iron mine in Spain. However, the iron mine became a money-maker; the Becktons could scarcely spend their dividends. They built the blue stone mansion, the racing stable with its upper loft. They bred race horses and had a private race track on the farm and a public track in the village. They built separate houses for their servants and the jockeys. The racing stables still stand, but the Beckton 'boys' returned to England, and the last one died in France during World War I in 1915.

Ten years after the founding of Cannington Manor village it had progressed. Pierce, Bird and Maltby had formed a Moose Mountain Trading Company, with a store in the village. All supplies had to be hauled from Moosomin, which was on the railway 40 miles distant. Most of the goods were bought from McNaughton's store there. McNaughton was the father of Major-General A. G. L. McNaughton, who served with such distinction in the Canadian Army in the First World War and became Commander of the First Canadian Army in the Second World War. He had been born at Moosomin. James Ramsey, an Old Country coach builder, came to Cannington Manor and set up a wagon shop and a painting business. A School House with accommodation for a Town Hall on the second floor was built. This room had a grand piano and was also

used as a Community Hall. A saw-mill was set up in the woods nearby, and there was plenty of wood for timber and heating. Mr. Humphreys had begun a bacon curing business; Mr. Hanson kept Polled Angus cattle; Jack Baker was owner and trainer of fox-hounds for the hunts. Mrs. Hanson organized an orchestra, with piano, violins, banjos, triangle and drum; it played in the Assembly Room on festive occasions.

Social activities were distinctly English in character; men rode with hounds on fox hunts and keen interest was taken in all games of soccer, tennis and cricket. The Beckton brothers, with their own trained race horses, were enthusiastic followers of the races. Orange and black were their racing colours, and these were familiar sights at most racing meets in western Canada. The racing stables still stand, but looting souvenir hunters have carried off the brass plates with the horses' names and the cut-glass knobs from the doors of the stalls. The Hunt Ball was a fine social event; it meant full dress for both ladies and gentlemen. The bachelor in his lonely shack must have spent long and anxious hours preparing for the event of the Hunt Ball. Then he would ride horse-back over the prairie to join the merry-makers.

The winter brought its fun and frolic, too. There was skating on the ice of the sloughs, sleigh riding and tobogganing down the hills. Snow shoeing was done when the snow was suitable. But the winter brought danger for the inexperienced. An English chap, Blagdon, not realizing his peril, started his two-mile walk home through a blizzard and was lost. Seven years later his bones were found on a hillside. There is a memorial to him in All Saints Church.

An amusing story is told of this period. A young man with his lively team of horses was driving the

Anglican Bishop. The driver had tucked the Bishop in the back seat of the carriage and had sprung into the front seat to drive. Proud of his spirited horses, the driver set off at a good pace. But, driving over the rough ruts of the road, the carriage struck a stone and jolted the Bishop out. Busy with his frisky team, the driver had gone some distance ere he missed the Bishop. Feeling disgraced and apologetic, the driver turned back to retrieve his passenger who, excepting for his loss of dignity, was none the worse for the spill.

The settlement of Cannington Manor declined and disbanded about the turn of the century. There were several causes. Perhaps the greatest was that the new railway was built ten miles distant, by-passing the settlement. Too, some of her young men hurried away to the Klondyke gold rush of 1898 and others left for the Boer War. The only buildings now left are the Church, and at some distance from the village site, the Humphrey House and the Beckton Ranch House and Racing stables. Gone is the village of Cannington Manor, the gay games, the horse races and the Hunt Ball.

This Pipestone Creek area has become quite prosperous nevertheless. Wheat growing is the main industry but mixed farming is carried on, too. Beef and dairy stock are kept; beekeeping has been added and many potatoes are grown there. Duck hunting in the autumn brings many hunters to the nearby lakes. The past has its memories but the future presages prosperity for the area of the old settlement.

GRAVELBOURG COLONY

In the town of Gravelbourg, on Highway No. 43, there is a memorial to Father Louis-Pierre Gravel in the form of a fine stone figure. On the stone is inscribed:

"From 1906 to 1926, Father Gravel lent himself with tireless energy to the task of settling French-Canadians in South-West Saskatchewan. He was interred here Feb. 18, 1926. The Gravelbourg community itself is a monument to his memory."

* * *

Any stranger passing through the town of Gravelbourg, in central southern Saskatchewan, must be impressed by the attractive homes and tidy lawns and streets of the borough. The pride the citizens take in their town is evident at every turn. The Rustic Plaque commemorating Cripple Camp of the N.W.M. Police and the monument for Father Louis-Pierre Gravel are central in the town on No. 43 highway, and one does not fail to note them. The traveller leaves Gravelbourg with the feeling that this town of 1,400 population is a collection of well-tended and well-loved homes.

Bishop Langevin, who succeeded Tache as Bishop of St. Boniface, urged Father Gravel to found a parish in the West. Father Gravel was at this time 28 years of age; he spoke French and English fluently. He went to the Dominion Lands Office at Moose Jaw to investigate, and Ottawa named him agent of colonization; they commissioned him to obtain four townships in which to establish the French-Canadians he had brought with him to the West. These settlers were mainly from eastern Canada. Great numbers came, and Gravel could have settled many more than four townships.

Memorial to Father Louis-Pierre Gravel in Gravelbourg.

In 1913 Gravelbourg was formed into a municipality, with Charles Le Moyne as the first Mayor. The settlement, formed as a municipality, could now collect Provincial grants. A Parish Hall was built and used as a school; there, two teachers taught until the Sisters

came in 1915. Emil Gravel became the first postmaster in 1907, and four other brothers of Father Louis-Pierre Gravel played their parts in the town life. Emil and Alphonse became barristers; Alphonse later was made a judge. Henri and Maurice Gravel were doctors, and Guy was the druggist. With this support which was given by the Gravel family, it was well named, Gravelbourg.

Moose Jaw was 90 miles distant; taking their wheat there with wagons drawn by oxen was a slow process. Delegations and representatives were sent to interview the Government. Finally a branch line of the Canadian National Railway was built to reach Gravelbourg in September, 1913. Telegraph and telephone lines followed; business men moved in and stores were built. Gravelbourg today has nine grain elevators—a testimony to the fertile soil and the industry of the settlers. The Canadian National has twice-weekly trains, and buses come into the town via Highway No. 43. The surrounding land is heavy clay soil, well suited for growing good cereals and food for cattle raising.

In 1917 a College was established in Gravelbourg. Since 1920 it has been in charge of the Oblate Fathers, and in 1924 the College affiliated with Ottawa University, from which B.A. degrees can be conferred. In 1950 a Technical School section was added. Now 250 boys are trained yearly at this educational centre.

The town has a French language radio station and two weekly papers, 'L'Etoile' in the French language and 'Star and Prairie Optimist News' in English. Broadcast programs from the Gravelbourg CFRG station are decidedly educational, patriotic and religious; they contribute to the true Canadian spirit. The fine cathedral in Gravelbourg is a tourist attraction because of its fine paintings done by the artist, Maillard. Gravelbourg is

known as the centre of French-Canadian life in Saskatchewan and perhaps the Prairies.

This colony and its citizens with their sights on the future is just one town in one of ten Provinces in a very large country. But it is their spot and most of us common folk will have only a small corner to brighten. But an influence spreads so far and so quickly. The distant waves are the force which disturb the pebbles on a beach. Keep building a good colony, Gravelbourg.

THE BELL FARM

The round stone barn, which was one of the many farm buildings on the Bell Farm, still stands by Highway 56, two miles north-west of Indian Head.

* * *

The Bell Farm was, in extent, ten miles square; it extended for seven miles north of Indian Head and three miles south. About ten miles of the Canadian Pacific Railway ran through the farm. Major Bell was really the instigator, promoter and ruling spirit, but the Bell Farm was financed by the Qu'Appelle Valley Farming Company Ltd., with its head office in Chatham, Ontario. The Company had Canadian and British shareholders, but apparently never paid any dividends. This Company was incorporated in May, 1877, with a capital of $500,000 and paid-up stock of $300,000. The farm was never a financial success; Bell was a good spender and show-man, and whether the money spent would bring returns did not seem to enter his mind. However, some good things resulted. Attention was fixed on the treatment of soil to preserve moisture by summerfallowing, and the use of farm machinery and the value of keeping livestock on prairie farms was proven.

Major Bell was born in Brockville, Ontario, in 1845 of United Empire Loyalist stock. His father was in the lumber business; the day the Major was born, his father lost a large raft of lumber. It floated down the St. Lawrence and was seen no more. But the father said he had lost some lumber but gained a son. The Major grew up to be fond of sports and was a better than average lacrosse player. He joined the army to fight the invading

Fenians and became Major and was decorated for bravery. He was tall, athletic, with a fine physique and military bearing. He had a genial and kindly disposition, made friends easily and was most popular, but he could be dominating to get his own way.

Like many discharged soldiers after release from the army, Major Bell suffered from wanderlust. He went to Minnesota, then north to Winnipeg and west to Brandon by the new railway. While out looking at soil, he became enthused with a district he found marked by an Indian skull on a post. He returned to Winnipeg and then to Ontario to rally a group to form the Qu'Appelle Valley Farming Company Ltd. Immigrants were flocking in and taking up one-quarter section homesteads. He reasoned if they could make money on a small farm, a large one would do much better. He bought for the Company the ten-mile square area in the Indian Head district. The land was mainly secured from the Hudson Bay Company and the Canadian Pacific Railway lands, with some homestead land. He paid about $1 an acre for the land. Three homesteaders objected; one would neither sell nor leave.

Bell became the farm's managing director; Rutledge was his assistant, and McLarty the farm foreman. The spring of 1882 came early; Bell was at the farm with oxen and walking ploughs. The farms were worked as separate 20-acre plots. The first year they had 2,700 acres broken. The 1883 season opened in March; with 82 men, 100 horses and some oxen working, 3,520 acres were put into crop. Seventy buildings were erected; 27 of the cottages were for workmen and 22 were soon occupied. A stone house and stone barn were built. Later stables and a 30,000 bushel granary were erected. As the crops demanded, an elevator and flour mill were also built.

The first year's crop of 30,000 bushels had averaged about 20 bushels to the acre; wheat was selling at 88c a

bushel. The shareholders held a January meeting in 1884 and were hopefully optimistic. Bell reported there had been fencing done and about six miles of trees planted for windbreaks. The married men had cottages and wood for fuel from the Indian Reserve ten miles distant. That year's expenditures were upwards of $162,000 and they had expended over $244,000 since the beginning. The shareholders seemed to find no fault.

During the summer of 1884 the crops grew well, but an early frost did much damage. There were new binders to cut the wheat and steam threshers to thresh the 130,000 bushels of damp, frost-bitten grain. Much of it could not be marketed and had to serve for feed for the farm's 300 pigs and another 400 which were bought. To add to their troubles, 22 of the farm horses were stolen from the barn one night. Speerman, the foreman, set out in search and did find 12 of their horses but not the guilty men.

Round stone barn of Bell farm.

The year of the Rebellion of 1885, the Government commandeered 30 teams, wagons and men from the Bell farm to drive transports. They were allowed $10 a day, but work at the Farm was at a standstill. General Middleton asked Bell, as an experienced soldier, to go to Qu'Appelle as the Officer of Transport. At the close of the Rebellion, Bell entertained Gen. Middleton and his staff at the farm. They were all delighted with the 250 cattle, the steam threshers, binders and seeders. But they were especially pleased with the fine saddle and carriage horses.

Bell was interested in experimental farming. He wanted an agricultural college on the farm, and with this in view had a fine $12,000 building erected, but nothing came of his dream. The year 1886 was very dry, and most of the farm work was cultivating to keep down the weeds; they discovered the moisture effects this had, and the idea of summerfallowing grew. But there were too many reverses, which were multiplied on a large farm. By 1888 the big farm was being broken into small farms. Lord Brassey bought quite an acreage of the south of the farm for his farming adventure. The Government bought some of the Bell land for the Experimental Farm of today. In 1895 there was a bad frost; the crop was badly damaged. Discouraged, Bell severed his connection with the Farm.

But Bell did not think of retiring; he went to Ireland to develop peat bogs; he remained long enough to court and marry a wealthy Irish lady. He then went to the Bahamas to start a lumber trade and then to Alberta to develop a coal mine. Returning to Winnipeg, he died there in 1913. At that time he was busily working on building a galvanized-iron granary with patent ventilators to dry the grain; this was to be particularly for the West.

Major Bell was fond of company and entertaining, and the Bell Farm visitors' book had the names of many notable people. There were nobility from Austria, Members of Parliament from Britain and Bishops of the Churches. All had been made welcome and given Farm hospitality. Major Bell's nature seemed to urge him to be a big man in a big business. Today there is left but the stories from the archives and the round stone barn.

Memorial at St. Joseph's Colony.

ST. JOSEPH'S COLONY

About one and a half miles south of Cathkin on Highway 14, is the tall white stone figure commemorating the founding of the Colony. The notation reads:

"The surrounding district, comprising 77 townships, was settled between 1905 and 1907, chiefly by German Catholic immigrants from the United States. They named the settlement St. Joseph's Colony. The area was first prospected for settlement by F. R. Lange in the summer of 1904. Early in May, 1905, the Rev. Fr. Theodore Schweers, O.M.I., led a caravan of homesteaders out from the railway at Saskatoon. Guided by compass and survey stakes, they made for a point about a mile southwest of here, where Lange had left a tent. They arrived on May 11th. The next day Fr. Schweers offered the first mass in the settlement in the little tent on the open prairie. The Colony flourished. On the Golden Jubilee of its founding it boasted 17 parishes and seven missions, a testament to the faith and diligence of its founders."

* * *

The year 1955 was the 50th anniversary of the founding of the St. Joseph's Colony, which is located in mid-west Saskatchewan. This Colony of 200,000 farmers, ranchers and business men is a far cry from the scenes of 50 years ago. Then the prairies were the great lone lands of hunting grounds for the Indians, and by night they echoed with the calls of the coyotes. The few cart trails over which men and oxen had plodded have given way to paved highways with speeding motor cars. Telegraph and telephone lines make for fast communication. Towns and villages with tall elevators dot the horizon.

The history of St. Joseph's Colony goes back two centuries when Empress Catherine of Russia attracted immigrants with promises of land. Immigrants from Alsace-Lorraine in 1780 moved in groups along the Danube River to settle on the shores of the Black Sea or by the Volga River. But they found it was not the paradise Empress Catherine had painted. There were wars; men were drafted to fight, and powerful and dictatorial governments ruled over them. These people grew dissatisfied. Where would life be free? They heard stories told of distant America; they heard of free land for settlements they could make and be together with their own people. They would go. They found the land of freedom in the United States. Years passed; new generations had grown up and settlements were becoming crowded. Stories came of the free land in Canada. Many of this generation were ready to migrate again.

Mr. F. J. Lange was the real founder of St. Joseph's Colony. Not only did immigrants come from Russia, but many came from German Catholic settlements in the United States. The first incoming settlers drove from Battleford in April, 1905; there were but three. On May 11, five more came from Saskatoon. Then many came and each year the number increased. If the government had allowed Mr. Lange, he could have settled the granted lands, four times their size. And difficulties came; there were bad winters, prairie fires and plenty of poverty, but not one settler thought of leaving.

Lange had the whole-hearted support of the Church. Bishop Pascal was the Bishop of Prince Albert, and the new Colony was in his mission field. Two leaders stood out—Father Schweers and Father Laufer. Father Schweers was the vigorous, fearless worker and organizer and was complemented by Father Laufer of the gentle, humourous temperament; he was an able financier and could pour oil on troubled waters when the need arose.

He always came back happy from a trip if he could bring money for the settlers' needs of horses, oxen or implements.

Churches were built—21 of them and schools were provided for 2,500 children. The priests did not have easy lives, with each having the care of three or four mission stations, perhaps far apart, making hard, cold winter driving in buggies or sleighs. But as the youth grew to manhood and womanhood foundations of new colonies were laid in Prelate, Goodsoil and Peace River.

Railways were pushing west; new roads were made. More comfortable homes took the place of the first rough pioneer houses. The huge wheat crops created a need for elevators, which soon sprang up in the little towns. Old customs of living and dressing changed to suit the new country. Among the Russian-German immigrants, the Russian mother tongue slowly gave way to English. The children were learning English in school, and why not mother and father speak it, too. With a good Church life, news each evening from the little school-house and visits from friendly neighbours, the immigrants found happiness and freedom in their new land.

Patrick G. Laurie, Editor of the Saskatchewan Herald.

THE SASKATCHEWAN HERALD, 1878 TO 1938

The Plaque commemorating the first Saskatchewan newspaper is in Battleford. The inscription reads:

"The Saskatchewan Herald was founded on this site in 1878 by Patrick G. Laurie. It was the first newspaper in the Territories. Laurie brought in his printing press by ox-cart from Fort Garry, a trek of 72 days. His own publisher, editor, compositor and bookbinder, and first printer to the Territorial Government, Laurie edited the paper until his death in 1903. Members of his family continued the Herald until it ceased publication in 1938".

* * *

The Saskatchewan Herald was the first newspaper printed not only in Saskatchewan but in the Territories. If the pen is mightier than the sword, the influence of this paper during its life-span of 60 years, must have been great. The printed page is more powerful than the spoken word; man tends to dispute oral opinions, but the printed word does not lend itself to argument; it has a finality all its own. We stop to gather much factual proof ere we deny the printed page. Laurie's policy for the Herald was political independence, although he was himself a Conservative. His main aim through his newspaper was to forward the prosperity and well-being of the North-West Territories. Through the hard years before the turn of the century, Laurie had a difficult and heart-breaking struggle.

Patrick Laurie was born in Aberdeenshire at New Pitsligo in April, 1833. His father, William Laurie, was the Episcopal minister of the Parish and his mother was

the former Mary Ann Gammie. Patrick was the second child; the eldest, William, died when he was but six or seven years of age. A sister, Harriet, and a brother, John, were younger than Patrick. Another brother was born about 1838, but after his birth he and the mother both died. About 1840, Rev. William Laurie, Patrick and John left Scotland. They remained a few months at Liverpool, where Patrick received some schooling at a private school for a few months. From Liverpool they sailed in 'The Mersey,' but storms beset the ship for seven weeks and she finally drifted into the Clyde River and the passengers landed at Greenock. A riot of the Chartists was in progress, and the rioters seized the ship and all the Lauries' belongings. For a time after this Patrick and John remained at school in Greenock.

About 1842, the two boys with their father sailed from Liverpool to New York on the 'New York' ship; they reached Toronto in November, 1842. Patrick attended school in Cobourg and his father taught school in Craven township. In July, 1844, Patrick started his term as an apprentice in 'The Church' newspaper printing office in Cobourg. When this printing office was moved to Toronto, Patrick went, too, to finish his apprenticeship. He worked for a time at Brantford, and then went to Owen Sound to work on 'The Advertiser' newspaper. He later did return to Toronto and worked there, but finally went back to Owen Sound, became owner of the 'Owen Sound Times' and married Mary Eliza Carney.

In 1859, intending to go to the Red River Settlement, Laurie sold his newspaper in Owen Sound. But shortly, he learned that a newspaper was being set up at Red River, where he had intended to locate. Laurie went to Windsor and published the 'Essex Record' from 1861 till 1869. He left Windsor for Winnipeg and was caught in the vortex of the Riel Rebellion. Laurie printed

some proclamations on a hand bill press for the anti-Riel group; this roused Riel and Laurie fled to the United States and back to Windsor.

By 1870 order was restored and Laurie returned to Winnipeg with his son, William. In September, 1870, he bought at auction the plant of the 'Nor'Wester' which the insurgents had seized earlier; he began publication of 'Manitoba News Letter.' The next year he sold the 'News Letter' and worked for different newspapers, 'Manitoba Liberal', 'Manitoban', the 'Standard' and later 'Manitoba Free Press'. He left for Battleford in 1878.

From Winnipeg, Laurie travelled by ox-cart, taking his printing press which he had bought in partnership with D. L. Clink, who remained at Winnipeg until the next year; Laurie bought out Clink's interest in 1881. Arriving at Battleford, Laurie in two weeks had set up his press and printed the first issue of the 'Saskatchewan Herald'. The Territorial Government was located at Battleford from 1877 to 1883, and Laurie's print shop did their printing, and having brought his book bindery, he also bound their publications. But with the Government's removal in 1883, he lost that revenue.

Publishing a newspaper in a new sparsely populated area such as Battleford was at this time did not make for very rich returns. His circulation would be small and advertising accounts difficult to get. He was continually having to solicit advertising from the East. His accounts were hard to collect, and he even accepted goods when cash was not available. With his growing family, he had to augment his earnings. He acted as agent for the Governments in the capacity of Crown Timber Agent; he was Coroner, Inspector of Schools, Game Warden and issuer of Marriage Licenses. His own formal education had been but four or five years, but he was an avid reader of good literature. To help supply

for his family, he secured free samples from the Dominion Experimental Farms and had a fine garden and fruit trees. He also sold books and seeds on commission.

Many of Laurie's letters have been preserved and they give a vivid portrayal of his struggles. Some letters he had written were in answer to inquiries concerning homesteads, registration of deeds, the price of oxen, the proximity to the homesteads of timber, hay, good water and transportation. " . . . We are in hopes that in two years we will have a railway" . . . "Call on me when you arrive and I will do what I can to put you in the right track," Laurie writes. One letter was written to parents of a son killed in the Rebellion; they inquired about his effects. Mrs. Laurie, who had a necktie, returned it. Laurie located the son's watch and wrote to have it returned, but the Indians had taken his gun. Laurie promises he will claim it if he ever sees it.

Many letters show Laurie's economic problems. He writes to eastern firms soliciting advertisements for the Herald. He wrote to the Government trying to secure payment for his household goods which had been carried off during the Rebellion in 1885. He wrote attempting to collect overdue subscription money and unpaid advertisements. One letter to a lawyer in Prince Albert asked for collection of bills, but he says, "Do not at present sue anyone . . . if any are willing to pay but short of funds with a reasonable prospect of having some soon, take their notes at dates to suit them. . . . I have waited patiently and need the money very much."

Laurie received his stock of garden seeds, trees and shrubs from Experimental Farms and Seed Companies mainly from the East. He wrote letters re his success and failures with the different varieties of fruit trees, currant bushes and vegetables he grew. He wrote: "I received a parcel of Lilacs and Manitoba Plums from the Indian

Head Farm, and all did well". "I have not had much luck with strawberries, but will give them one more trial". "Two trees that give promise are the Ginnalian Maple and Russian Poplar. They are hardy, grow rapidly and are the handsomest trees in this place".

Laurie kept in mind the interest of the public. Battleford was quite isolated and he tried to keep the outside officials informed as to the conditions of Public Works; bridges were needed, roads needed repairs, hills were dangerous. Perhaps a little more personal were his reports to the public men. He wrote of the political trends and feelings of the residents; he even suggested a candidate for member, . . . "I know of no one who could so efficiently represent us as Mr. Laird. But I think the representative to come will be one of ourselves, as he certainly ought". It happened that Hon. David Laird did contest the seat for the Liberal Party in the 1887 elections, but he was defeated by Macdowall, a Conservative of Prince Albert.

A quite personal letter was written to Captain J. C. Porter of Indiantown, N.B., thanking him for a written expression of Laurie's "Loyalty, actions and teachings", apparently during the Rebellion. Laurie writes: "I shall treasure your brief note as one of my most pleasing souvenirs of the war. I have lost nearly everything I had, including many things that had no value in money, and shall treasure your few lines as a certificate of worth of which those I leave behind me, need not be ashamed, if, not understanding the circumstances, they fail to feel proud".

Patrick Laurie continued the publication of the Herald until his death in 1903. Of his 11 children, seven survived their infancy. Of these there were three sons and four daughters. Richard, a surveyor, carried on the Herald with some aid from his brother, William, a

lawyer. Robert, the youngest son, died before his father, in 1898. Richard's sister, Jessie, learned to set type and helped in the newspaper office; she married J. C. De-Gear and remained in Battleford. Effie, Mrs. J. H. Storer, did journalism work. Minnie married P. V. Gauvreau, and Mable became Mrs. John A. Reid.

The Saskatchewan Herald was for its 60 years of life, edited and published by the Laurie family, and the paper was not disbanded until the death of Richard Laurie in 1938. It had given years of faithful service, and it would be hard to estimate its value to the young developing community of the West. The name 'Laurie' will long be remembered by readers and newspaper men of Battleford and of Saskatchewan.

EMMANUEL COLLEGE

Emmanuel College memorial stone is in St. Mary's Church yard on the Penitentiary Road, in Prince Albert.

* * *

When Rt. Rev. John McLean of the Anglican Diocese of Saskatchewan took up his duties as the first Bishop in 1874, the area of his Diocese was extensive. It spread from the Rocky Mountains on the west to Lake Winnipeg on the east. At this time there were but few settlers, but over 30,000 Indians roamed the district. Most of these had never heard the Christian Gospel. The Anglican Church did have Stanley Mission established at the lower Saskatchewan River, and near the forks of the river was Nepowewin Mission. At both these missions there were clergymen who could speak the Indian languages. But there was a great need in the far-flung diocese for teachers, interpreters, catechists and ministers.

Bishop McLean thought trained natives would have a better understanding of Indian thought and a grasp of the Indian languages. He early began to teach a class of half-breeds at Prince Albert for this purpose. He had secured a grant from an English missionary society, which defrayed expenses. He continued the class long enough to have two trained teachers for the Indian children. But he wished to improve the system and set up an educational institution of the Diocese.

The Canadian Pacific Railway was extending across the prairies, and Bishop McLean was expecting a rush of immigrants who would be a challenge to the church. He envisioned missions at Edmonton, Carlton and

Memorial Stone for Emmanuel College at St. Mary's churchyard, Prince Albert.

St. Mary's Church. Emmanuel College was at the right of church.

Prince Albert, but from whence would come trained workers? He received a grant from a Foreign Missionary Society; it was enough to support two clergymen. After an appeal to Eastern Canada for men, he succeeded in getting Rev. Isaac Barr for Carlton and Rev. Dr. William Newton for Edmonton. But Rev. Isaac Barr resigned his position in six months, and George McKay took his place as catechist.

The difficulty of getting trained help for church work made Bishop McLean more determined to have an institution for training native helpers and in educating students in theology for the ministry. Battleford was to become the capital of the Territories, and Bishop McLean's first thought was to open a College there. But temporarily he secured a class-room in St. Mary's parish school, which was three miles west of Prince Albert. Later he changed his ideas of going to Battleford and had permanent College Buildings built on a site just south of St. Mary's Church. Emmanuel College was opened there on November 1st, 1879.

Bishop McLean writes of the busy scene at this time:

"The buildings of the Training College are so far advanced that the Tutor in Cree has taken up his residence and a boarding house for the students will be opened next week under the care of a Tutor who will reside with the students. The main building, which includes classrooms, library and Warden's residence, is in progress but will not be ready for some months. The large Hall to be used as a Library will contain the books already received from the University of Cambridge and those promised by the University of Oxford."

"We have five students of Divinity already on the list, four of them being Indian-speaking natives of the country. . . ."

"The necessity for the College is more apparent every day. Almost in sight of it is an encampment of a thousand Sioux Indians, all heathens".

By January there were 11 students attending; of these four were Cree Indians, two Cree half-breeds and one a Sioux Indian. In addition to their teaching in English Composition and Grammar, the Indian students were being taught the composition and grammar of their own Indian languages.

By the next summer the main building of the College was ready for use. At the opening of that winter term the College was visited by Hon. David Laird, Lieutenant-Governor of the North-West Territories. There was a public meeting at which he gave an address. He stated that he was advocating that the Federal Government give grants to aid Territorial schools. At this meeting, Bishop McLean stated that he had a plan for a Boys' School at Emmanuel College; there the College staff would teach subjects usually taught at the Public Schools in England. This school would be open to all boys of any religious affiliation.

This Boys' School was opened the next year, 1881. For a time this was the most flourishing part of the College. The main student body of the Boys' School were sons of the settlers. This was the first school in the Territories teaching any High School work. Their work was advanced enough that they could write the entrance examinations for the University of Manitoba. The course in Theology leading to the ministry was formally instituted at Emmanuel College in 1881. The next year, Rev. E. K. Matheson, who had been studying for some time, graduated as the first student in Theology from the College.

The next year, 1882, Rev. James Flett, a member of the staff, was granted his degree of Bachelor of Theology

from St. John's College of the University of Manitoba. At this large meeting at Prince Albert the question of a University for the Territories was discussed. The University of Manitoba was an examining and degree-conferring body only. The denominational Colleges taught the Arts Courses and taught and granted degrees in Theology. This method was approved by the meeting.

The matter of financing the College was urgent. They could not expect the Church Societies to continue to support them indefinitely. Schools in frontier areas were usually financed by revenue received from land grants donated by the Government. Bishop McLean realized that a non-denominational University would be more apt to secure land grants than a denominational College. Thus he would petition for a University with which the College could affiliate. The North-West Territories had no representatives in the Parliament at Ottawa in 1883. A sponsor was needed; Bishop McLean contacted Lieutenant-Colonel Williams, who had farm interests at Calgary and was a Member of Parliament for East Durham County in Ontario. The Bill was approved by Bishop McLean and presented at the Federal Parliament by Lieut.-Col. Williams. The Bill asked for land to bring in a revenue of $50,000 to maintain a University of Saskatchewan. There would be one University with power to confer degrees in all faculties and with which Colleges could affiliate. The Bill gave power to the University Senate to establish a College at Prince Albert in connection with the University and to provide for its endowment and appointment of its staff. The Bill was passed and it was the first University charter issued in Saskatchewan.

Meanwhile Emmanuel College was progressing. Bishop McLean was the Principal and there were 34 students at the College. Twenty of the students were boarding at the school. Four students were preparing to

write the entrance examinations required by the new University of Saskatchewan. There were eight Indian students of the Crees, Blackfoot and Chipewyan tribes. The next spring Rev. W. R. Flett was appointed the Principal of Emmanuel College and Professor of Theology.

The first meeting of the members of the Board of the University was held December 3, 1884. A Board was appointed to consider the requirements for the University examinations in the different faculties and to report to the Senate, which would meet on Dec. 29th. There were some arguments against the new University. It was a time of depression; crop failures had occurred in 1883 and '84. The Canadian Pacific Railway was building farther south than intended and the north Saskatchewan land was not in great demand.

The College had an attendance of 37, the largest yet. But the fear of the Rebellion drove many students and some of the staff into Prince Albert; there an area about the Presbyterian Church had been fortified. The expected attack did not come, but it was too late to resume classes at Emmanuel College.

Rev. W. R. Flett resigned, and Bishop McLean again took over the Principalship of the College. He had been impressed with the loyalty of the Indians during the Rebellion. He now tried to help their lot by improved teaching of English and adding Chemistry for Agriculture. He gave practical work on plants, crops, soil improvement to aid the Indians in farming. The College had 200 acres of land, and plans were made to prepare some of this for farming and gardening. But Bishop McLean was injured when returning from a visit to the Blackfoot Indians, and he died November 6th, 1886, thus leaving others to complete his plans.

The next Bishop, Rt. Rev. W. C. Pinkham, came from Manitoba. He had been in the field of Education there. He had been Member of the Board of Education, Supt. of Education in Protestant Schools, and Representative of the Board of Education on the Council of the University of Manitoba. He did not have Bishop McLean's ambitious hopes for Emmanuel College. He did not wish to live in Prince Albert or direct the College. He appointed Archdeacon J. A. Mackay as Principal, with nine residents of Prince Albert to act as an Advisory Council. He thought Emmanuel College would be a better school for training Indian teachers and catechists. University and College plans for Emmanuel College were put aside. But when the Synod formed the district of Alberta into a separate Diocese, Pinkham was made Bishop of Calgary in 1903. Rt. Rev. J. A. Newnham of Moosonee became the new Bishop of Saskatchewan.

The new Diocese was much smaller in area, but settlers were coming in, and the need for educated religious leaders was great. Bishop Newnham felt that

University of Emmanuel College in Saskatoon.

a state University was coming in the near future, and he thought the Diocese should have a voice in the matter, as Emmanuel College still held her charter to form a University. The charter had not been used, but they had not given it up. So steps were taken to convert Emmanuel College into a School of Divinity again and revive its University charter. A meeting of the Charter Members of the University was called and a resolution passed notifying the Government at Regina that Emmanuel College intended to maintain its charter rights as a University which had been granted by the Federal Government. Meanwhile the citizens of Prince Albert were pressing for the University there. The Divinity School had been opened in the Land Titles Office in Prince Albert by Archdeacon Lloyd. There were rumours that the University would be in Regina, later that it would be in Saskatoon. Archdeacon Lloyd even talked of moving the Emmanuel College to Lloydminster. In May, 1908, Bishop Newnham reported to the Synod: "The Saskatchewan Theological College is now an established fact."

By 1909 the location was settled and Bishop Newnham reported to the Synod: "The University has been located at Saskatoon". He thought it advisable that the Emmanuel College move to Saskatoon when the University opened in September. He stated: "The honour of the sacred ministry demands that secular education should be added to the Theology which we supply".

Emmanuel College was moved to Saskatoon, where it became the first Theological College to affiliate with the provincial University. By an Act of Parliament in 1914, the name of Emmanuel College was changed to 'The University of Emmanuel College.'

WILLIAM R. MOTHERWELL

A cairn to the memory of William R. Motherwell stands near Indian Head on No. 1 Highway. The Motherwell Federal Building in Regina and a Lake in Saskatchewan have both been named in his honour.

* * *

In the Province of Saskatchewan, where farming is the chief industry, the name of William Motherwell will long be associated with that of agriculture. His agitation for co-operation of the farmers which resulted in the Grain Growers' Association, put essential control in the hands of the producers. He assisted the farmers by his advice that they grow grass to improve soil and keep it from drifting and that the use of summerfallow would preserve land moisture. He began the keeping of live-stock to supplement grain growing. As Minister of Agriculture he set up many new improvements to help the farming industry. In short, he gave the erstwhile lowly farmer the most important position of labour in the Province.

Motherwell had an Irish father and an English mother, but his ancestors had been farming near Perth in Lanark County in Ontario. He received his High School education at Perth and then, on a Scholarship, attended the Ontario Agricultural College at Guelph. After his graduation with two of his fellow students, he left for the West. For a time they worked on the newly constructed Canadian Pacific Railway. But for Motherwell, the land called; by the spring he had saved some money; he bought oxen and a wagon and started north. He met Robert Mackie of the North-West Mounted

Memorial Cairn for William Motherwell near Indian Head on No. 1 highway.

Police, who told him that in the Pheasant Hills, north of Qu'Appelle Valley, there was fine soil.

So Motherwell, wagon and oxen, went to the Pheasant Hills. The land was not yet surveyed but he chose a site and built his sod house. He ploughed what he thought would be his homestead; later he found he had ploughed the road allowance and some of the next homestead. But he cropped it for two years. His first crop was injured by frost; then he was convinced that some livestock would be a good addition to his western farm. He returned to Ontario and purchased a pure-bred Shorthorn bull and two cows. Three years later, when he received

the patent for his land he had accumulated 30 head of livestock. That fall his bull won a $10 prize at the Indian Head Fair. With a glint of Irish humour in his eyes, he told that he used this prize money to buy the wedding ring for Adeline Rogers and quit his batching. They set up housekeeping in the sod house.

Because of new and better varieties of wheat, wheat growing was losing much of its risk. Marketing was now the big problem. Farmers could not always load their own grain on the freight cars. If they had to sell to the elevators they were often cheated in grades, weight or charged excessive dockage. By the Grain Growers' Act farmers could load their grain from a platform to the freight cars. But many of the railway agents were not distributing the freight cars in the order as spoken for by the farmers. If the farmers could not get the cars, their only recourse was to sell direct to the elevators. Motherwell kept writing letters to the press agitating for better freight car service. His letters were rousing the farmers. Sir William Whyte, President of the Canadian Pacific Railway, asked Thomas Acheson to drive out and interview this disgruntled farmer. When Acheson arrived with his spanking livery team, Motherwell was working in the field with his horses. Acheson had to await Motherwell's return to the barn. On his approach, Motherwell was not at all responsive; this prying stranger was not going to inveigle him into conversation. Acheson tried to get contact with this stubborn farmer but was making no progress. At last he found the right subject. Acheson commented on the fine church and manse across the prairie and said he was a son of the manse. The church in view was the Presbyterian Church which had just been erected and of which Motherwell was an Elder. He thawed, discussed shipping and marketing of wheat and the two men became good friends.

Motherwell suggested to his neighbour, Dayman, that to improve the marketing of wheat, a farm organization was the answer. They agreed and did some planning and letter writing. Shortly, Premier Roblin of Manitoba and Premier Haultain of the North-West Territories were holding an evening meeting at Indian Head to discuss the union of Manitoba and Assiniboia. Motherwell and Dayman wrote letters inviting all the farmers to an afternoon meeting on the same day at Indian Head. The farmers, 75 strong, came to the meeting held in the fanning-mill factory. The men were quite wrought up over the lax distribution of freight cars. One farmer even exclaimed, "It's bullets we need and not an organization". But Motherwell calmed such rashness and convinced the farmers of his project. That afternoon the Territorial Grain Growers' Association was organized; Motherwell was made provisional President. Later Motherwell and other directors spoke in different places in eastern Assiniboia, and several other branches were formed.

The first annual Convention of the Territorial Grain Growers' Association was held at Indian Head in February, 1902. Motherwell was elected President; he held this position for five years until he entered the government. At this meeting a resolution was passed that railways supply loading platforms and railway agents apportion freight cars in the order in which farmers apply for them. The farmers now had strength and the fight against the elevator monopoly and distribution of freight cars went on. In 1902 there was a big grain crop and a shortage of freight cars. Agents were not keeping their order books as required by the Grain Act. The agent at the Canadian Pacific Railway at Sintaluta was a transgressor; the farmers swore out affidavits. The case came up, Grain Growers' Association vs. the Agent. The farmers flocked to town to hear the

trial. The agent lost the case and was fined $50.00. The Grain Growers' Association and William Motherwell were on their way up.

In 1892 Motherwell entered politics; he ran as a member for North Qu'Appelle for the Legislature of the North-West Territories. He lost the election and his deposit. Two years later he ran again but was again defeated with the loss of his deposit. But the Grain Growers had not yet gained momentum. By 1905 Saskatchewan had been formed as a Province; Motherwell won the election as a member of the first Legislative Assembly of Saskatchewan and became the first Minister of Agriculture; he held this position for 14 years. He then resigned from the Provincial Legislature and ran as a candidate for the Federal House of Commons. Again he lost the election and deposit. But in 1921 he was elected to the Federal House of Commons and became Minister of Agriculture in the King regime. During the King regime Motherwell won five elections and served as Minister of Agriculture for almost 10 years.

Farm home of William Motherwell located two miles south of Abernethy.

During Motherwell's period as Minister of Agriculture he instituted many improvements. To control tuberculosis in animals he set up restricted areas; there the animals were all inspected and any infected ones were destroyed. He began the grading of pigs, beef and eggs. He aided in the fight against wheat rust. Rust research had first been undertaken in the Red River Valley, where it had first appeared. There were two methods of combating rust: dusting with fungicides and breeding rust-resistant varieties of wheat. Dusting with fungicides was an endless job done with planes. Wheat breeding was thought to be more practical. The Government set up a rust research laboratory at Winnipeg in 1925-26, with Dr. Bailie in charge. Experiments were also conducted at Saskatchewan University. Four varieties of wheat were developed, Apex, Renoun, Regent and Thatcher. Motherwell recommended that farmers grow more grassland to help conservation of soil. He pointed out that in his own farming and observations summerfallowing preserved moisture for the next year's crop. It was through Motherwell's influence that the Saskatchewan University has a department of Agriculture on equal status with the other faculties. It was the first University in Canada to do so.

Motherwell was a quiet man with understanding and sympathy for the problems of agriculture and its people. He had good common sense and the sound principle of honesty. The land where he had homesteaded in the Abernethy district of the Pheasant Hills became the family home. He built a good stone house and later a stone barn from the stones lying along Pheasant Creek. He planted shelters of cottonwood trees and hedges instead of making fences. It was a beautiful spot.

In 1939 he announced his retirement from public life—he was almost 80 years of age. He said, "When a man drops out at 80, people can't say he is a quitter". In

August, 1940, residents of the province gave a picnic at Katepwa in Qu'Appelle Valley to honour William Motherwell at the close of his 60 years of public life. In 1943 he died at the age of 83 years, on the farm that he had made and loved.

William Motherwell's contributions to farm life and work of Saskatchewan surely entitle him to a place on their honour roll of history. May the growing students of today live to emulate their ideals of the past in the fields of endeavour which each chooses. Saskatchewan still has problems and needs the help of devoted and patriotic men and women to help solve them.

SASKATCHEWAN ARCHIVES

Plaque in front of Seager Wheeler farm.

"In 1898 this property was purchased by Seager Wheeler. Shortly thereafter he began the selective breeding of hard spring wheat and exhibited his first samples in 1910. By 1918 he had won five world wheat championships, three times with 'Marquis', once with 'Kitchener' and once with 'Red Robs'. The last two were varieties developed on the farm. Dr. Wheeler won honours with other cereals and developed hardy fruits suitable to Saskatchewan's climate. One of his greatest contributions was the breeding of race 10-B of 'Marquis' wheat, which at one time represented most of the wheat grown on Canadian prairies. He once said, "The soil is ours to make or mar and we should aim to leave it, when the time comes for us to pass on . . . in as good shape or better condition than when it first came under our hand."

SEAGER WHEELER

A Rustic Memorial stands at the gateway of the west entrance to the Wheeler Farm, just off Highway 11, four miles east of the town of Rosthern.

* * *

It was surely presentiment that Seager Wheeler, with his careful, painstaking yet tenacious love for research, should take up a homestead in Saskatchewan, the pre-eminent wheat growing province of Canada. How many homesteaders eager to clear and plough the land, sink a well, build the required shack, would have sat long evenings and perhaps long afternoons, sorting and examining, kernel by kernel, the wheat to be sown? Then when it ripened, selecting heads of wheat—the earliest ripened, the most prolific, the plumpest, the best coloured? It took time, patience, courage and persistence to face up to the work and the discouragements. But Seager Wheeler had the qualities it took.

Seager Wheeler was born on the rugged coast of the Isle of Wight; he was the son of a fisherman. As he was born on his grandmother's birthday, she was allowed to name the baby. She said it would be Seager, meaning Conqueror. His cottage home was called 'Blackgang', as that part of the coast had once been used as a hide-out for smugglers. They would flash lights to guide the ships with contraband goods into shore and then store the goods in hidden caves. The shore had its submerged wrecks—one was a galleon of the Spanish Armada. As Seager grew larger he went with the boys to 'Money Hole', where after searching they found coins. Goods washed ashore was always for the finders, too.

Ships of the Seven Seas sailed past the Wheeler home. How entrancing to watch them come and go day after day. And the stories the oldsters told! Sig, as the boys now called him, remembered the story his great-grandfather told. He had once worked on Lord Yarborough's yacht. Lord Yarborough had one day fallen overboard. John Wheeler, the great-grandfather, had dived from the yard-arm and saved the Lord from drowning in the stormy sea. Years later when great-grandfather had settled on the coast and worked with the fishing fleet, the next episode happened. One stormy Sunday afternoon the wind and angry seas had driven a ship against the rocks. It was being pounded to pieces; all hands would be lost. Great-grandfather and Peter, his son, went to the boat house of the coast guard. They seized the tackle and the son lowered John down the cliff carrying a lifeline to throw to the stranded men on the ship. They rigged up the breeches-buoy and brought in the unfortunate men from the ship. The first one to come in over the rocking cable was Lord Yarborough. He graciously smiled at John Wheeler, shook his hand and said, "Thanks, John, for the second time." Great-grandfather was in a state of surprise and shock; he exclaimed, "By the unfurled topsail, an' I 'opes your ludship 'as 'ad a pleasant v'yage."

Inland on the Isle of Wight was the ancient prison of Charles I, old Carrisbrooke Castle. Sig loved to wander back through the pleasant winding roads and villages. He loved the country with its flowers and birds. He had the best collection of birds' eggs on the island. Sig was a good scholar, and graduated from school at 11 years of age. Then he worked for W. H. Smith and Co., who owned a chain of news' stands. Sig had his newsboy's cap with its gilt braid, and because of his endless talk of the sea, the boys nicknamed him 'Lord of the Admiralty'. Sig wanted to join the navy and be a

sailor. When he came of age, he went to the naval officer to be checked. But he was one inch too short in stature and an inch too small in girth. He could not join the navy, and this was a great disappointment to him.

Fortunately another door opened. A letter came from Sig's uncle who had emigrated to Canada; there were even pictures enclosed. With the exuberance of youth he put his naval frustrations behind him and was eager to go to western Canada to join his uncle. He scorned the home folks' warnings of the dangers of bears, wolves and Indians.

He reached his uncle's cabin at Clark's Crossing on the Saskatchewan River in 1885. It was not long after the battle at Fish Creek; he saw soldiers from the battle passing his uncle's house. This house was the usual cabin built of logs with a sod roof. That spring, when the ice was breaking up, Seager was twice almost drowned; he tried to cross on the porous ice of Saskatchewan River.

That summer he did his first harvest work; he and another man scythed and raked 30 acres of wheat. But he found that the birds, wild geese and gophers gave help with the threshing. After working for two years at farm work, Seager went to Moose Jaw and got work on the construction gangs of the new Canadian Pacific Railway. But this was not what he wanted, and in the fall he took up a homestead near Clark's Crossing on the Saskatchewan River.

In the spring of 1890 Seager bought a wagon and a pair of oxen, and with his mother started north to his homestead. But that winter he was out of money and hauled old buffalo bones to Saskatoon for $8 a ton. But Seager was a most particular farmer. He prepared his land well and got the best seed and sorted it by hand. He nearly starved himself in his efforts to grow good wheat. Then when he had some to sell there would be

a low price or no market. The second fall he hauled wheat to Saskatoon and received 25c a bushel. The soil of his homestead was not of the best. He went to Rosthern and bought 190 acres at $3 an acre. It was on this farm that he grew his prize wheat. He made a beautiful farm; he planted trees, Russian poplars, maples, willows and caragana hedges. He also set out a fruit orchard for experimentation.

Like the other farmers of the time, Seager was growing Red Fife wheat, and it was frozen two out of three years. He knew he should have a variety which ripened earlier. He watched his growing wheat, selected heads and kernels for future experimentation. These were planted in rows or plots and the results compared. He worked all day on the farm and far into the night in his bachelor shack sorting and arranging wheat kernels and wheat heads. His neighbours thought Seager not quite sane on the subject of wheat. Often he could scarcely meet the payments due on his land and had to sell some livestock. Once he would have lost his farm but the agent at the Canadian Pacific Railway at Rosthern gave him a loan. He stopped growing Red Fife wheat and turned to Preston. It ripened earlier and grew 60 bushels to the acre, but the quality was not good enough. About 1907 Seager had a visit from the Secretary of the Seed Growers' Association, L. H. Newman. Now Seager got scientific help and he joined the Seed Growers' Association. He took his Preston wheat in hand; he had to hand select it to get identical kernels. Then it took two years to get enough to plant a quarter acre plot.

And life was hard for ambitious Seager. His house was a poor shelter and he had aspirations to ask Miss Agnes Martin to share his future. He broached the subject to Henry, his help, and Henry thought they could build a new house themselves. So they worked in the fields all day and built the new house after hours.

Then Seager had courage and asked Agnes Miller to share his lot. She consented; they were the first couple to be married in the new Anglican Church at Maymont. Encouraged by his new helpmate, Seager returned to his dream of growing good wheat.

In 1911, Dr. Charles Saunders of the Central Experimental Farm at Ottawa sent Seager five pounds of pedigreed Marquis wheat. Wheeler planted it and got four bushels and 35 pounds. He got another five pounds from the Experimental Farm at Rosthern and a bushel, costing $5, from a seed firm. He planted and grew this wheat, threshed it and selected the best two bushels to exhibit at New York Land Show in 1911. James J. Hill, President of the Great Northern Railway, offered a $1,000 gold cup for the best hard wheat grown in the United States, but though Lord Shaughnessy asked for it to include Canadian wheat, too, Hill would not consent. So Lord Shaughnessy offered $1,000 in gold for the best hard red wheat grown on the continent. Seager won the $1,000 prize. He scarcely could have survived so much fame, but he clung to his old pipe; that helped. At a banquet in Calgary he was presented with the prize of gold coins. Now he was able to pay for his farm he bought from the Canadian Pacific Company with Lord Shaughnessy's Canadian Pacific Company money. And just for growing two bushels of wheat! But the travail through the years!

But still bad years came; in 1912 the weather was against him, and in 1913 he was completely hailed out. But in 1914 he again won the prize at Wichita, Kansas, with Marquis wheat and with Kitchener wheat at El Paso, Texas, in 1916, and also got prizes for barley and peas. But his area had been wiped out with hail in 1916 and these grains were from his 1915 crop. By 1918 Seager Wheeler had won the World's Championship for wheat five times. He had added another quarter-section to his

land and had also added three little girls to his household. After he won the fifth Championship, Queens' University conferred on Seager Wheeler the honorary degree of Doctor of Laws.

In 1935, though the West was in drought, he said to his wife, "I have been in Canada 50 years; let us go and visit my old home". Someone told Sir Edward Beatty of the Canadian Pacific Railway of Wheeler's wish. Then it was arranged that Mr. and Mrs. Seager Wheeler went to England with the compliments of the Canadian Pacific Railway. When they returned to Canada Seager maintained that the two prettiest sights he had seen were the Isle of Wight and his home in Canada.

Seager Wheeler and his wife retired to live at Victoria, B.C., about 1948. He was delighted to spend his retirement in the climate of British Columbia. "It is so much like England," he said. He died in December of 1961 at the ripe age of 93 years. He had a family of four daughters. His daughter and husband, Mr. and Mrs. Blatz, took over the Wheeler farm. Unfortunately, Mr. Blatz died, and although he left four sons, the eldest, who carried on the management of the farm, was but 21 years of age. Because of the work entailed, the extensive fruit orchard where Wheeler had done experimentation on apples, plums and cherries suitable for Saskatchewan climate, had to be discarded. Mrs. Blatz and her son live on the historic farm now.

The work done by Seager Wheeler has been a precedent and an impetus both to individual farmers and Government Experimental Stations. Improved varieties of wheat and summerfallowing have done much to combat the farmers' enemies of frost, rust and drought.

INDIAN HEAD EXPERIMENTAL FARM

The Historical Plaque stands on the lawn in the gardens of the Farm at Indian Head. The inscription reads:

"By act of Parliament, 1886, Dominion Experimental Farms were established under the Department of Agriculture. Their function was to conduct research initiated by the Government of Canada and relative to production of crops and livestock. This land, selected in 1887, became the first experimental farm in the North West Territories. Angus MacKay (1840-1931), a pioneer settler of this district, was superintendent 1888 to 1912. He and his staff attacked the many agricultural problems confronting settlers in the new land. Their first important achievement was successful promotion of the practice of summerfallow. They and their successors also obtained notable results in the development and distribution of high quality breeding livestock, early maturing, better yielding cereals, and hardy fruits suited to Saskatchewan conditions. Their efforts did much to improve the lot of early homesteaders, as well as to shape the pattern of today's agricultural practices."

* * *

In 1962, the Indian Head Experimental Farm commemorated its 75 years of service. The Diamond Jubilee was celebrated on July 25th, when the public were invited to visit the Farm and attend the ceremonies. During the morning a tour of the plots and test areas was taken. At noon, lunch was served to the visitors at the Farm. Tours of the buildings were made until 3.30 p.m., when the

Rustic plaque at Experimental Farm, Indian Head.

Scene of the barns at Experimental Farm.

official ceremonies took place on the Farm lawn. Addresses were given by Hon. Alvin Hamilton, Minister of Agriculture, and by Dr. Karl Rasmussen, Director of the Research Program. The large crowds which attended gave an indication of the interest the farmers and gardeners take in the work of the Indian Head Experimental Farm.

During October, 1887, tours were made to inspect the land with a view to buying an acreage for the new Experimental Farm. The area under inspection was mainly along the railway which extended from the Manitoba border as far west as Fort Qu'Appelle, called eastern Assiniboia. Some attention was also paid to the Regina, Moose Jaw and Medicine Hat districts along the railway. But Dr. William Saunders, first Director of the Experimental Farms System, finally made the choice at Indian Head. He stated that this area had more advantages than any other they had considered. The soil was deep and of good quality; it varied from heavy clay to sandy loam. It was in the midst of a good settlement, near Indian Head railway station and well supplied with water.

The Farm consists of 680 acres, part of which had been land of the former Bell farm. The Farm is 104 miles west of the Manitoba boundary and 105 miles north of the United States boundary. It was intentional to select open prairie land for the Farm and thus show what could be done in tree planting for shelter for crops and buildings. And well this can be seen at the Farm today!

The Farm was taken over early in 1888 and Mr. A. M. MacKay became Superintendent. The first year the Farm was partly fenced and was completed early in the spring of 1889. That year buildings, dwellings, barns and stables were erected. Many young forest trees were planted as shelter belts; forest clumps and hedges were

Driveway entering the Farm.

set out. When driving through that district it is not difficult for you to note the Farm areas because of the splendid tree growth.

It was early known that the prairies had a capacity for growing cereals; there was soon a demand for Canadian wheat on the world market. As settlers came into the West and began farming, it was also seen that there were many problems to be faced. There was drought, frost and rust. The Experimental Farm worked to show how improved methods would help. They found aids such as more suitable cultivation, new methods of seeding and amount of seed sown, time of seeding and the use of summerfallow. But more was needed—better varieties of grains. From 1890 to 1900 the Farm bred and tested for new varieties of wheat. Hundreds of varieties were tested and varieties crossed. Some of the wheat had been imported from Russia, India and Africa. Some new varieties they found showed some improvement. In 1907, Ottawa

Experimental Farm sent a half bushel of wheat to Indian Head. It was a cross of an early ripening wheat from India, called Hard Red Calcutta and the Red Fife, grown here. They found the new wheat made excellent flour for bread, ripened a week earlier and had a higher yield than Red Fife. This new wheat was called 'Marquis', and as they had supplies, the Farm sent 3-lb. bags out to farmers. By 1912 'Marquis' wheat was predominant in the West. But rust struck wheat in 1916 and 1923. A rust-resistant wheat was needed. To speed up research work the Dominion Government established a Rust Research Laboratory at Winnipeg in 1926. This effort led to the rust-resistant varieties 'Renoun' and 'Regent'. But rust races changed and a new race in 1935 caused much damage again. In 1920 the University of Minnesota in St. Paul brought out 'Thatcher' wheat as another rust-resistant. In 1953 the Rust Research Laboratory at Winnipeg brought out 'Selkirk'; this withstood the rust epidemic of 1954. As Indian Head is in a potential rust area, it has done much testing of the rust-resistant varieties of wheat.

Experiments have been made in crop rotation; a series of studies were started in 1911. It was found that a grass-legume mixture sequence controlled the weeds and kept the top soil from drifting. The use of summerfallow for a wheat bed has brought in a good acreage of 35.6 bushels per acre. The production of wheat for the last 10 years has been higher since sowing wheat on summerfallow.

Work has been done on the control of weeds. Wild oats has been controlled by good tillage before seeding, the proper timing of cultivation and straw from the combine spread over the ground. In 1947 a start was made in the use of chemicals for weed destruction. Newer chemicals have been brought out, but tests had to be made regarding the effects of the chemicals on the cereal

and forage crops. Wild oats, Canadian thistle and hoary cress are getting much attention.

Soil research was started in 1955 at Indian Head Farm. During some wet years beginning in 1950 an alkaline condition of the soil developed. Experiments were begun at the Farm to try and prevent the spread of the alkaline condition and improve the soil which was affected. During the period of 1956 and 1958 a small modern laboratory was set up. There are now three qualified scientists working on soil at the Farm; the laboratory is expanding and the research work of soil goes on.

The care, breeding and improvement of livestock has been an important phase of the Farm's experiments since 1887. Horses were a necessity on the Farm 75 years ago. They were the first livestock kept. In 1891 a Percheron stallion was obtained, and in 1892 a Clydesdale stallion was bought. The breeding of Clydesdale horses on the Farm was carried on from 1912 to 1957. These pure-bred horses were available to farmers in the province. The Farm Clydesdale horses were exhibited at Canadian and American horse shows and won many prizes.

In 1890 small herds of registered Shorthorn, Angus, Ayrshire and Holstein cattle were established. From 1932 to 1938 the Shorthorns were replaced by Ayrshires, which were the only breed then on the Farm. But the Ayrshires were not popular in the province, and Shorthorns were again stocked. A general type of cattle was wanted, and the Farm began the development of the dual Shorthorn for beef and milk. Since 1956 a project has been in progress; a special barn for 50 head of individually fed calves was built. Every calf has been weighed weekly from birth till it is over a year old and fed in a controlled performance test from weaning until a year old. A beef cattle breeding project is also in

progress to study how effective is the selection of breeding stock.

The Yorkshire breed of pigs was the first on the Farm; work was done to develop a good bacon type of hog. But they found some faults in this strain, and in 1954 introduced the Lacombe breed of hogs. After a four-year test the Lacombe breed was proven to be somewhat superior. Many of the Lacombe breed were distributed to the farmers.

Poultry was kept on the Farm since it was established in 1887. The purpose was to provide the settlers with breeding stock and eggs for hatching. As many as eight breeds were kept at one time, but the Barred Rocks and White Wyandottes provided both meat and eggs; as they were the most popular the other breeds were abandoned. Experiments were made using cotton-front chicken houses; these gave way to flue-ventilation, and later a forced air system of ventilation. Trap-nests were introduced to find out the egg laying fowl and select them. The cost of producing winter eggs was studied with types of feed such as beef scrap, green feed, and studies were made concerning vitamin needs for growing chicks.

Grasses and legumes are important for the future prosperity of the western farmer. Early testing was done to establish the value of grasses, legumes and cereals for fodder crops. Alfalfa and brome grass were early used on the Farm. Brome grass was considered good and a seed plot was grown on the Farm and 3,000 lbs. in one-pound bag lots was distributed to farmers. Alfalfa included in a hay-seed mixture was found to produce higher yields of fodder. Attention was given to the forage mixture, the amount of seed sown, the depth of the seed when sown. These were then tested for the locality where they would give the best production.

Nitrogen fertilizers were used and it was found they should be applied in the fall to get best results.

It was seen that the climate of this part of the prairies was not too well suited to fruit growing. Spring frosts often killed the hardiest varieties of trees or destroyed the fruit buds or early fruit. Some experimentation was done on the Russian Crab Apple. It was hardy but the fruit was small; they crossed the Russian Crab with several varieties of large apples and secured some which seemed promising; several different varieties were produced. Experimenting was done with native plums, and several varieties of them were found to be good fruit. Experimenting was done on raspberries, currants, red, black and white; strawberries and gooseberries. Hardy, tasty fruits were produced in the berries and currants. Some work was done regarding tomatoes and beans, but they were easily frosted.

Weather has always been an important feature of agriculture. Rainfall or its lack has been particularly crucial on the prairies; it is one of the major factors of production. The Experimental Farm has kept some records and done some meteorological work. Since 1896 rainfall has been recorded. The lowest on record for precipitation was recorded at 8.84 inches in 1961. The highest annual rainfall was 26.91 inches in 1901. The average precipitation, made up of both rain and snow, for the Indian Head district is 17.26 inches. The heaviest snowfall of the district was 90.2 inches in 1904. Settlers always think a heavy snowfall portends a good crop for the following summer and fall.

As a service of the Dominion Government, the Experimental Farms aim to aid the farmers in discovering better farming methods, better livestock, better varieties of grain and better treatment which makes for better soils. Farmers will do well to avail themselves of this help so willingly and efficiently given.

GAS & OIL DISCOVERIES IN SASKATCHEWAN

There is a Rustic Memorial marker in the small Park at Highway 5 and Meridian Avenue in Lloydminster.

* * *

During the last 20 to 25 years Nature has been giving needed gifts to the Prairies. Gone were the buffalo chips; wood for burning was scarcely possible. Some soft coal had been found, but in small quantities in Saskatchewan. Then something not dreamed of by the Indians, homesteaders and immigrants was found. Directly under their wet, cold feet had been pockets of gas and oil. Did they not tell us in the school books that oil comes from marine animals long since dead and gone? So as you turn the thermostat of the gas furnace a bit higher some cold winter's night, just say, "Jolly little fishes, thank you."

On Good Friday, 1934, the Lloydminster Gas Company brought in the 'Discovery' well about a mile and a half north-east of Lloydminster. It was the first producing well that was found in the Province of Saskatchewan. It produced 16,750,000 cubic feet of gas per day. An oil producing well was brought in four miles south of Lloydminster in 1935 at a depth of 1,850 feet.

The most promising oil fields as of 1955, the Jubilee year, are in the south-west sector north and south of Swift Current; in west-central Saskatchewan and in the north-west area around Lloydminster. There are over 1,100 oil

wells capable of production and nine Oil Refineries located in the Province. The oil output in 1955 was estimated at ten million barrels. An estimated $200 million had been spent in searching, drilling and developing within the fields.

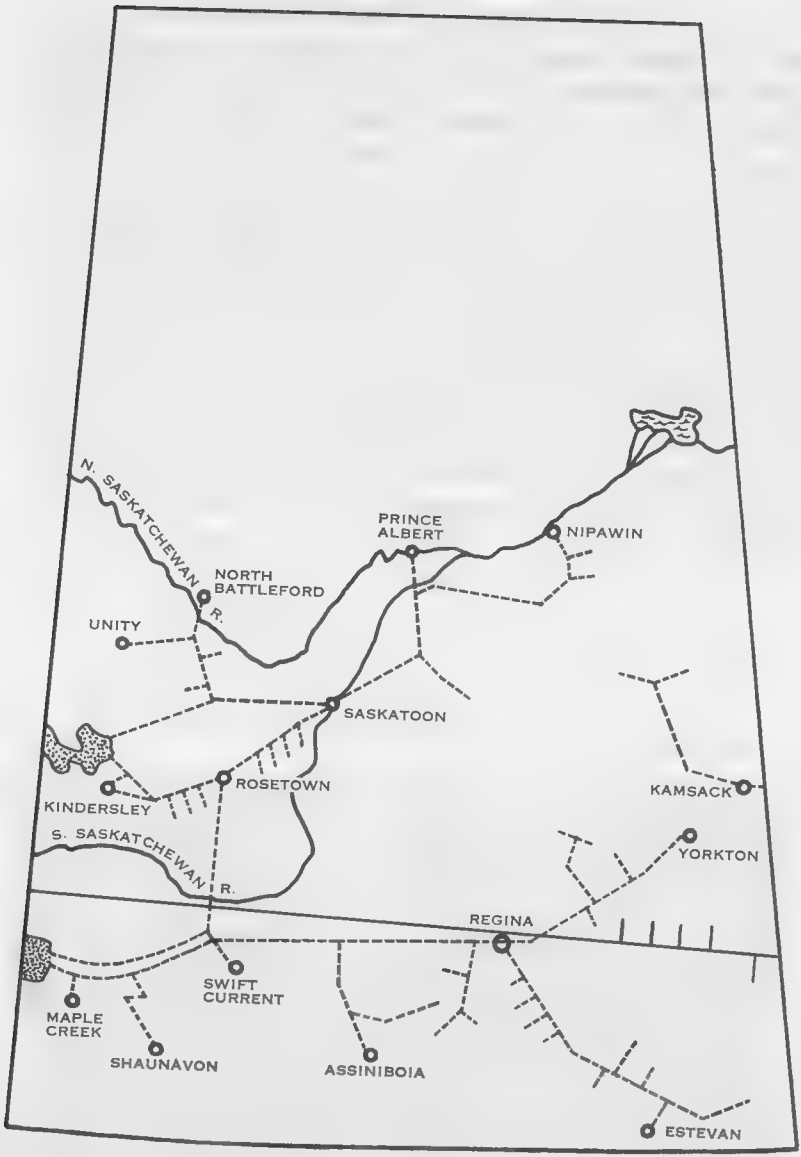
The highest grade oil wells were brought in late in 1954 in the Frobisher district south-east of Regina. Good high grade oil has also been found in the Smiley area. For the output of heavy crude oil, Lloydminster has the best producing wells. On the Saskatchewan side of the field they have produced nine million barrels. Coleville, another producer of heavy crude oil, has about 100 wells with a production of two million barrels (1955).

The major gas fields are in Coleville, Brock and Kindersley areas. The reserves are estimated at 200,000 million cubic feet. There is a 102-mile transmission line from Brock to Saskatoon.

Saskatchewan has suffered its dry years in abundance, its early frosts in sufficiency, its grasshoppers in millions. Now may its gas and oil come in as generously.

The Plaque in Jubilee Park, Lloydminster.

"The first discoveries in Saskatchewan of gas and oil in commercial quantities were made in this district. Exploration began in 1927. On Good Friday, 1934, the Lloydminster Gas Company brought in 'Discovery Well' about half a mile north-east of here. It produced 16,750,-000 cubic feet of gas per day at a pressure of 530 pounds. Gas production in the Lloydminster field is obtained from the Blairmore formation of the Lower Cretaceous age. Although oil was first discovered in 1935 the first producing well was drilled by the National Grant Company in April, 1945. The well, located four miles south, produced oil with specific gravity of 10 to 18.5 from Sparky sand at an average depth of 1,850 feet. Step-out drilling soon proved existence of a definite pool. Much of Lloydminster's prosperity stems from these discoveries."



Natural Gas Fields .....

Gas Pipe Lines .....

Trans-Canada Pipe Line .....

Alberta Historic Review—A. E. Peterson.

Autobiography of J. Macoun—John Macoun; Ottawa Field Naturalists' Club.

Barr Colony—Edgar Smith.

Biography of Seager Wheeler—H. Moorehouse; Grain Growers' Guide.

Builders of the West—F. W. Howay; Ryerson Press.

Early History of Emmanuel College—Jean E. Murray; Saskatchewan History.

Fifty Fighting Men—Grant McEwan; Modern Press, Saskatoon.

History of Saskatchewan and Old North West—Norman F. Black; N-W Historical Publishing Co.

Letters of P. G. Laurie—Edited by Allan R. Turner; Saskatchewan History.

Men Important in Early History of Saskatchewan—Z. M. Hamilton.

Motherwell & Agricultural Development—Thesis; Allan R. Turner.

Payepot and His People—Abel Watetch.

Peter Pond, Fur-Trader and Adventurer—H. A. Innis; Irwin & Gordon, Toronto.

Peter Pond, Fur-Trader and Explorer—Henry R. Wagner; Yale University Library.

Pioneers & Prominent People of Saskatchewan—Canadian Publicity Co.

Profitable Grain Growing—Seager Wheeler.

Saskatchewan and its People—John Hawkes; Clarke Publishing Co.

Scarlet and Gold—George Shepherd.

Sod Busters—Grant McEwan.

Territorial Government in Canada—C. Cecil Lingard; University of Toronto Press.

These are the Prairies—Z. M. Hamilton & M. Hamilton; School Aids & Text Book Publishing Co. Ltd.

History of Canadian West—Arthur S. Morton; Thos. Nelson & Sons.

A50291